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## THE MAGNA CHARTA OF THE SOCIAL ORDER

WHEN sixty years ago, on May 15th, Pope Leo XIII signed his memorable Labor Encyclical, he gave to the world a document the significance of which, as Father Joseph Husslein, S.J. has rightly pointed out, "we cannot well exaggerate."<sup>1</sup> Today it seems more obvious than ever that the years which have elapsed since then have merely served to confirm the wisdom of that great Christian social manifesto.<sup>2</sup>

While few students of social doctrines and movements would question its historical significance, there are some who have wondered whether the Encyclical "On the Conditions of Labor" was not a rather belated statement of the Church's position regarding the modern social question. No doubt, by 1891 the capitalistic economic system was already in the very midst of its competitive phase. Industrialism was spreading out more rapidly than ever before. The antagonism between the propertied and the laboring classes had assumed truly serious proportions. Certainly, *Rerum novarum* was not the first official ecclesiastical pronouncement on labor problems and related questions. Yet as the first truly comprehensive declaration of principles and as an overall directive, this encyclical letter may indeed appear as having been written at a relatively late stage of our social and economic development. All the important publications of the classical school, promoting economic liberalism, had appeared about a century before. The Communist Manifesto was 43, the first volume of Marx' *Das Kapital*, 24 years old when this papal letter was sent out to the bishops of the world. Henry George, the American social reformer, had published his first pamphlet in 1871. In Europe, the movement against Manchesterism and the teachings of the Classical School was well under way. The famous German *Verein für Sozialpo-*

*litik*, an association consisting largely of university professors believing in state socialism and promoting "progressive" social legislation, was founded in 1872. There were the "Reactionary Socialists" and the Fabians in England, the liberal "Solidarists" in France. As regards the Catholic and Protestant social movements, they were on the march in practically all leading industrial countries.

Why did the Church wait? Paul Jostock, a learned historian of Catholic social thought and movements, has recently called to mind that the papal pronouncements were made at a time when the controversial atmosphere regarding the prevailing social and economic order began to clear up.<sup>3</sup> There had been heated discussions, even among Catholics, as to the rôle of the State in the conflict between the classes of society, as to whether the solution of the social question was to be the work of charity or of justice; as to whether the industrial system was intrinsically evil or, if at all necessary, capable of reform, etc. As long as the various issues were not clearly identified, the Church could hardly be expected to define her own position in the matters concerned. Even though there was certainly never any doubt as to the principles involved, there still remained the difficult problem as to their application *hic et nunc*. Only prolonged observation and careful investigations could show how to bring these principles to bear on a concrete situation that was entirely new.

As far as this new social and economic reality was concerned, the Encyclical may, as Jostock has rightly pointed out (*ibid.*), even be looked upon as a relatively early rather than as a late pronouncement. While it is true that in the last decade of the nineteenth century the economic development had reached new heights, this did

1) Jos. Husslein, S.J., *The Christian Social Manifesto*, Milwaukee, Wis., 1931, p. XI.

2) *Ibid.*, p. XI.

3) Paul Jostock, *Die sozialen Rundschreiben, erläutert*, Freiburg i. B., 1948, p. 6.



not mean that from there on it took a downward turn. The very opposite was true. Yet it is understandable that in view of the great technological advances made and the unheard-of expansion of manufacture and commerce, men received the notion that behind them there lay a long period of total and radical change and before them an age based on and making the most of, past achievements. They did not and probably could not foresee that the rapid growth and improvements in industry, and trade and transportation characteristic of the nineteenth century, the "age of steam," were but a prelude to the second Industrial Revolution commencing at the turn of the century. It was exactly on the eve of that new machine age, founded on electricity and the internal combustion engine, and marked by a gigantic acceleration of physical production, that *Rerum novarum* appeared. Any student of social and economic history, therefore, cannot but admit that instead of belated, the Encyclical was in reality unusually timely. One need only recall that it was just then that the concentration of industrial power began, that the process of proletarianization was gaining momentum, that the labor unions appeared in increasing numbers on the social scene, that the governments began to adopt measures designed to meet the "labor problems" emerging everywhere. In taking up such problems as the increasing misery among the proletarian masses, the right of labor to organize, the Marxian program, the socialist movement, the State's duties towards labor in general and protective labor legislation in particular, etc., *Rerum novarum* was anticipating the very issues that were soon to be uppermost in the minds of men.

Of course, long before these issues gave rise to concerted and continued action or agitation, designed to change the social institutions and practices in question, they had been the subject and theme of discussion among scholars, social reformers, future leaders of the social movement. It has often been overlooked, even by Catholics, that it was by no means only and in the first place the socialists, the associationists, the cooperativists, the traditionalists, etc., who dissented from classical economics and attacked the capitalistic system. In the second half of the nineteenth century, Catholics in almost all industrial countries gave expression to their distrust of the new economic philosophy and severely criticized the prevailing economic system for the evils it seemed to create wherever it spread. Soon small groups sprung up, particularly in

France and central Europe, who had become aware of the dangers to humanity and Christianity coming from capitalist industrialism. They gathered to inquire into the nature and causes of the modern social question and to find a solution to it.

These various study circles and round-table conferences had, in a way, paved the way for *Rerum novarum*. Pope Leo XIII himself mentioned those Catholics "worthy of all praise . . . who, understanding what the times require, have, by various enterprises and experiments endeavored to better the conditions of the working people without any sacrifice of principle." (R.n., No. 41). There is every reason to believe that the Pope had here in mind such eminent and pioneering men as, e.g., the Bishop of Mainz, W. E. von Ketteler (of whom Leo XIII once said to the Swiss social reformer, Caspar Decurtins: "He was my great predecessor" in the field of social reform), Baron Carl von Vogelsang (Vienna), Cardinal G. Mermillod (Geneva), Rev. Albert Maria Weiss, O.P. (Fribourg/Switzerland), Count Georg von Hertling and Rev. Franz Hitze, members of the German *Reichstag*, Marquis René de la Tour du Pin and Count Albert de Mun of France, Charles Périn, economist at the University of Louvain (Belgium), the Austrian Count Franz Kuefstein and many others. All of these men belonged to one or the other of the various Catholic research committees, councils, conferences, etc., of Europe that made special studies of the social question and often submitted the fruits of their efforts to Rome. It seems rather likely that in Rome these reports were utilized in the preparation of *Rerum novarum*. Leo XIII himself mentioned in his historic Encyclical the "men of eminence (who were) meeting together for discussion, for the promotion of united action, and for practical work." (*ibid.*)

One of the first of these groups of Catholic social thinkers formed to examine the social question, was the Geneva Alliance founded in 1870.<sup>4</sup>) The occasion for the formation of this group, consisting mostly of European noblemen, was really the seizure of the Papal State. Yet from the beginning, the group was intent on "fighting for the foundation of the social kingdom of Jesus Christ," as Bishop (later Cardinal) Mermillod, first chairman of the Alliance, ex-

<sup>4</sup>) For this and the following paragraphs I am indebted to A. M. Knoll, *Der soziale Gedanke im modernen Katholizismus*, Wien 1932, pp. 39-185, and K. Lugmayer, *Urkunden zum Arbeiterrundschreiben Leos XIII*, Wien 1927.



pressed it. Another charter member, the Austrian, Count Gustav Blome, drew attention to the fact that in the future the suppressed and persecuted papacy would have to rely more than before on the broad Catholic masses. Thus, to support labor was to support the Church, which after all, was not a Church of the nobles but a Church of the people, i.e., of all classes of society. Awareness of this fact led to the formation within the Geneva Alliance of a special committee on social problems. It seems that this committee, due to the fact that a number of non-Swiss Catholics belonged to it, became the mother of numerous other European round-table conferences of Catholic students of the social question.

Bishop Merillod, for instance, became, with Archbishop Domenico Jacobini, the co-founder of the *Circolo dei studi sociali ed economiche* in Rome (1881) and in 1884 co-founder of the *Union catholique d'études sociales et économiques* at Fribourg in Switzerland. Counts Blome and Kuefstein of the Geneva Alliance became members of the "*Freie Vereinigung*" (Free Association) of German and Austrian Catholic social reformers, formed in 1883. The *Circolo* of the Italians, the Geneva Alliance of the Swiss, and the *Freie Vereinigung* of the Germans and Austrians had their counterpart in France in the *Conseil des études de l'oeuvre des cercles catholiques d'ouvriers* founded, in 1882, by the French industrialist Maurice Maignen but influenced largely by the Marquis René de la Tour du Pin and Count Albert de Mun. La Tour du Pin had been France's military attaché in Vienna, and there had become an ardent disciple of Carl von Vogelsang. The Fribourg Union was something like an international counterpart of the various national organizations.

It would take too much space to give a detailed description of each and all of these con-

ferences. As regards their pioneer work for *Rerum novarum*, the most important of these groups were probably the *Freie Vereinigung* and the *Union de Fribourg*. It might be of interest to know that the groundwork for the *Freie Vereinigung* was laid by the famous Bavarian Dominican A. M. Weiss, while it was organized and presided over by Prince Karl von Löwenstein (who later also joined the Order of Preachers as Father Raimund). Of its members we shall mention only some of the better-known names: Bishop Paul L. Haffner of Mainz, Father Franz Hitze, Father August Lehmkuhl, S.J., Dr. Georg Ratzinger, Count Georg von Hertling, Count E. Silva-Tarouca, and, of course, Carl von Vogelsang. Naturally, many of the names of the members of the various national councils can be found on the rosters of the *Union de Fribourg*, such as Lehmkuhl, de la Tour du Pin, de Mun, Weiss, etc.

It may surprise the reader that there were so many aristocrats among the European Catholic social reformers. But it must be remembered that the hierarchical concept of society, prevalent among the nobility, was diametrically opposed to the social concepts of the economic liberalists of the nineteenth century. Needless to say, blood aristocracy is worlds apart from money aristocracy. The bourgeois ideology cannot but appear revolutionary to the descendants of the feudal regime. Besides, true aristocrats have always been conscious of the fact that *noblesse oblige*. Persons who have, by the acquisition of wealth, risen above the social station in which they were born, are rarely inclined to make great endeavors towards the uplifting of those whom they have left behind in their rise.

(To be continued)

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There is no such thing as preventive war, General Dwight Eisenhower told an assembly of students at Rice Institute, Houston, Texas, as reported by the Associated Press. "When people speak to you about preventive war," he was quoted as saying, "you tell them to go fight it."

"After my experience, I have come to hate war," he added. "War settles nothing. Before you people were born, this nation was fighting a war to make the world safe for democracy, and then

we fought a war to end all wars. Ever since the war to end all wars we have wondered about when the next war will come."

It is very significant when a famous general points out that two world wars did not do what it was so urgently declared they would do. This raises the question whether the next war will be any more effective in accomplishing its purported aims.

Nebraska Cooperator



# MALAYA

(Conclusion)

CURIOUSLY enough, the Malays were far from satisfied with the results of the official philo-Malay policy. Even the masses of Malay peasantry, who formerly had been content with the *dolce far niente* of their placid village life, had not been left untouched by the general course of events. Taking a cue from the White Man's plantations, they had interplanted their orchards with rubber trees, which with little exertion provided them with a quite considerable cash crop. Education, western education, was spreading and not a few Malay commoners began to figure in the common life of the country. They looked askance at the privileges of the Malay princely class and openly scoffed at the sham-royalty of their rulers. Even Malay women began to cast aside "the veil", some actually becoming lady doctors.

The Malay ruling caste itself became the more dissatisfied, the more unimportant posts in the Civil Service were showered upon them, realizing that whatever semblance of power was granted, its substance would ever be denied to them. This found expression in a growing demand on the part of the sultans in the F. M. S., to be rid of the federation and to be treated as independent rulers in their own right in the same manner as the sultans of the unfederated Malay States, who had no superior but the King's representative, who was both Governor of the Straits Settlements and High Commissioner of the Malay States. This Malay grievance coincided with a desire on the part of the British to put a little more logical order into the administrative crazy-quilt of colonial territories, federated and unfederated Malay States, each with a Court, a legislature, a judiciary and an executive of its own, and to unify the whole of British Malaya as a single polity. The sultans were in 1925 approached in this matter and those of the F. M. S. joyfully accepted at least the prospect of getting rid of the federation. With the advent of another, and pronouncedly philo-Malay, Governor in Singapore, this scheme was in 1932 actually accomplished, the original ulterior motive of achieving unification being shelved and the net result being merely of reducing British Malaya to a huddle of nine, theoretically independent, little Malay principalities, (Perak, Selangor, Negri Sembilan, Pahang, Trengganu, Kelantan, Perlis, Kedah and Johore), plus the three Straits Settle-

ments (Singapore, Penang, Malacca), which enjoy the colonial status of British territory.

Among the atomized Malay States just enumerated no previous mention has been made of Johore, a country occupying the southern part of the peninsula, thus lying between the F. M. S. and Singapore. It had been politically negligible, as long as the country, which possessed no tin deposits, was a huge and particularly dense jungle, on the fringes of which some Chinese were cultivating pineapples. With the rubber boom things changed. The jungle was avidly taken up by rubber companies who hoped under an easy Malay rule to escape the strictness of labor legislation in the F. M. S. The Sultan took the opportunity of going in personally for rubber planting on a large scale, with the result that he had become a fabulously rich man. As such he soon became an *enfant terrible* of the British government, at one time marrying the *ad hoc* divorced wife of one of his (British) medical officers, at another making an ostentatious visit to the emperor of Japan. Fortunately he was mostly away from Johore and finally was prevailed upon to limit himself entirely to life in his favorite gay spots of the continent of Europe and to transfer his princely powers to a "Regent".

Came World War II. Whilst World War I had hardly touched Malaya in a direct manner, the increased war demand for tin and rubber only adding to the peninsula's prosperity, this war, waged by the Japanese in Asia, plunged the country into the depths of misery and despair. Within three weeks of Pearl Harbor, the Japanese flag had gone up over Hong Kong; on January 2, 1942, Manila, and on February 15, Singapore capitulated; Rangoon fell on March 7 and not much later Batavia. Truly, the White Man's empire over Asia had collapsed like a house of cards, at the first touch. That this triumph of an Asiatic power, however, did not meet with the jubilation expected by the victors from the "liberated" populations, was due entirely to the conduct of the Japanese themselves in the conquered territories. It became very clear that the change in masters had been for the worse. Especially in Malaya the Chinese were made to suffer atrociously, both physically and financially, since Japan's war against China still dragged on and the Chinese of Malaya were known to have heavily subsidized



Chiang Kai Shek in his struggle against the Japanese invader. Besides, trade was at a standstill; plantations and mines stood idle with their labor unemployed, since the country had been cut off from its markets for rubber and tin. What stood out anyhow was, that the fancied might of Britain had not been able to protect Malaya against these calamities.

However, in 1945 the British did come back, determined to start afresh after a good clean-up. One of the first things they resolved was to put an end to the petty divisions and cumbrous multiplication of administrations in the Peninsula and to unify the country. Consequently, in the beginning of 1946 a special representative of Whitehall was sent to the various Malay Sultans, to tell them that this desirable unification could legally not take place, unless Their Highnesses would grant overriding jurisdiction in their respective States to His Majesty the King. They were shown the dotted line, on which to sign, and sign they did. But no sooner had the Special Representative left, than a perfect storm broke. The philo-Malay policy of yore now bore its fruits. The Malay population as a whole resented this demotion of their rulers and saw in it a threat to the privileged position artificially created for them by the British in a country, to the making of which neither Malay brains nor brawn had contributed anything. As usual with Moslems, it was not long before the cry "Religion in danger!" was heard—and the Government, aware of its own delicate position with nobody to lean on excepting the Malays, gave in.

The "Malayan Union" originally planned had in fact come into legal existence on April 1, 1946, but within a year its constitution had to be revised into that of a "Federation of Malaya" and the transfer of jurisdiction from the Sultans to the King cancelled. The "Malayan Union" already had separated Singapore from the rest of Malaya as a British Crown Colony; the new "Federation of Malaya" perpetuated this arrangement of course and grouped under a single Governor, residing at Kuala Lumpur (the capital of the former F. M. S.), the remaining nine Malay principalities and the two Straits Settlements of Penang and Malacca. Above the Governors of Malaya and Singapore, and those of Sarawak and North Borneo (which had simultaneously been turned into Crown Colonies), there was placed a newly created High Commissioner General, to coordinate all British interests in S. E. Asia. In this latter area about seven million people now live,

of whom five are in the Federation of Malaya and one in Singapore.

The new "Federation of Malaya" came into being on February 1, 1948, and three weeks later the first central legislature of mainland Malaya was formally opened. Of the 75 seats, 31 having been given to Malays and 16 to Chinese, the latter protested to the last minute against their underrepresentation. The core of the problem has become the question of a common, Malayan, citizenship, overriding all racial divisions. This the Malays do not want, because they wish to remain Malay subjects of their Sultan; nor the domiciled British, who wish to remain subjects of their King; the Indians have been told by Mr. Nehru that if they choose Malayan citizenship, they will lose that of India; the Chinese with their allegiance to a China which refuses to recognize any renunciation of Chinese citizenship on their part, seem no less poor material for the growth of a truly Malayan loyalty.

Then, suddenly, four months after the opening of Malaya's first parliament, three British planters were killed treacherously by what was soon discovered to be a murder-squad of Chinese communists.

Ever since the end of World War II the Malayan Communist Party had striven to capture labor in Malaya, founding a multiplicity of trade unions. To their horror they found that the new Labor Government in Britain had instructed the local officials to foster by all means the growth of legitimate trades-unionism. By the end of 1947 the M. C. P. had only managed to get control of less than a third of all trades-unions; worse still, the legitimate ones could show greater results in higher wages and other benefits obtained for their members than could the Communist-led unions, which spent all their time in staging political strikes and demonstrations, which profited their members nought. Direct action having been started by them in Singapore, the police took swift and firm action too, and since this small island provides no hide-outs, the leaders and hardcore made for the jungle-covered mainland. They there organized the remnants of the "Malayan Peoples' Anti-Japanese Army", desperadoes whom during the Japanese occupation British officers had clandestinely trained in all the tricks of sabotage and guerilla warfare. They made a border-district in Kelantan on the Siamese frontier their headquarters and planned there to establish a "Free Malaya".

These plans fortunately could be frustrated.



Moreover their expectation of being able to bring the rubber and tin industries to a standstill and thus produce complete economic chaos has come to nothing: the export of both commodities has gone on expanding and for 1950 again beaten all records. Mines and plantations have been turned into fortified places and a toll of over 1200 civilian lives (the majority Chinese) has had to be paid for this achievement, but if the terrorists have not yet been exterminated, they have also not only not succeeded in doing what they meant to do, but are losing steadily all chances of success and even survival.

The difficulties encountered by the forces mobilized against the outlaws do not only consist of those created by the terrain nor by the large stock of arms and ammunition left behind by the Japanese and stowed away in caches. The main difficulty is, that these Chinese Communists get comfort and support from the Chinese community. The latter are accustomed to buying off racketeers, and they are too uncertain of the future not to deem it prudent to insure themselves by making, however involuntary, contributions to both sides.

The advent of a Communist government in China has, however, made many Malayan Chinese dubious about the expediency of continuing this policy, for all who have something to lose see

that they have not to expect much consideration from the Chinese quarter anyhow. It has made them review their interests as perhaps best served, if they cut definitely the painter with Communist China and help in earnest to bring to birth a really united Malaya by giving up their dual loyalty and contenting themselves with becoming—on a parity with all other sections—good Malaysians. The question which clouds these endeavors is that when Britain had all the power, its intentions are remembered to have been undesirable: now, when its intentions seem of the best, would it have the power to carry them out?

To this question the latest report from Malaya returns a re-assuring answer in the affirmative. Malaysians, whose misfortune in the past it has perhaps been, to have been too well off materially, have now more interests than mere money-making to think about: they are realizing that if their little world is not to collapse, the three partners—Malays, Chinese and British—must absolutely set about in collaboration to work out actively their common destiny. With the Communist danger darkening the northern skies of Asia, they must know that, if they do not hang together, they will only too soon all hang separately.

H. C. E. ZACHARIAS

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## LAND STEWARDSHIP DEMANDS PERMANENCY

**I**N spite of the tendency to mechanize farming, not a fortunate constellation for a tenant farmer anxious to become an owner, the effort, inaugurated in 1938, to make it possible for qualified renters and share-croppers to attain economic emancipation, has proven successful on the whole. It appears from a report, published in *The Agricultural Situation* for February, that buyers have been paying off FHA loans not alone promptly but even ahead of maturity of payments. The account says:

"From the start of the farm ownership program to the end of 1950, the Farm Security Administration and its successor, the Farmers Home Administration, made direct real estate loans amounting to \$380,000,000. From November 1946 to December 31, 1950, real estate loans for \$37,000,000 made by private lenders were insured.

Assistance has been available only to families who could not obtain adequate credit from other sources at reasonable rates."

It is furthermore gratifying to be told: "One third of the 66,073 loans advanced by March 31, 1950, had been repaid with interest by that date. Of the 43,000 borrowers with balances outstanding on March 31, 1950, almost 6 out of 10 were ahead of the regular amortization requirements, 2 out of 10 were on schedule and about the same proportion behind schedule. Figures show total probable net losses of \$552,319 through June 30, 1950—only 14 cents per hundred dollars loaned."

"The farm ownership program came into being on the heels of the depression of the early thirties. Congress held hearings and studied the problem of insecure tenure on the land. The Bankhead-Jones Act resulted. The part of the Act



which created a program of loans for the purchase of family-type farms was assigned to the FSA."

The relatively high price for farm products of the war and postwar years are, as the report points out, of course, an important factor in the good repayment record. In addition, the technical supervision of farm and home management provided under the program has contributed to its success. In the beginning, let us add, a good deal depended on the local group of farmers, a committee of four or five men, whose judgment was relied on in the first place for the decision whether an applicant should be granted the loan asked for.

The problem of making ownership of small farms possible to men of small means, cannot, we believe, be considered solved, even though the record referred to at present appears so favorable. So long as farm land is subjected to all of the dangers and vagaries of what is now called "the system of free enterprise," just so long will farm ownership be exposed to social and economic insecurity. A farm should, before all, be "priceless;" that is ordinarily not for sale. We once heard the late O. E. Baker, who addressed a number of meetings of the Catholic Rural Life Conference, say, farmers in Germany of whom he had inquired what land was worth, had told him they did not know because it was rarely sold. The soil cultivated by one and the same family for centuries perhaps, was a sacred inheritance, the sound foundation of economic security and social welfare. Before all, it exercised a spiritual and moral influence on its owners, because it was acknowledged to be a gift of God entrusted to individual proprietors charged with the obligation to produce food for the sustenance of their family and the people they called their *Mitchristen*, their brethren in Christ.

Such is also the basis from which derives the land policy of the pious Pennsylvania Dutch even today. In his comprehensive presentation of the history of these folks, Frederick Klees, in speaking of the Amish, says: "An intense love of the land distinguishes the Amish and Mennonites from other American farmers. . . . They never dream of selling out or retiring to Los Angeles in their old age. They are wedded to their farms for life."

Although the Amish too raise tobacco—the use of which is alien to them—the crop is carefully rotated so that it does not wear out the soil.

"With the Amish," Mr. Klees writes, "the land comes first and the tobacco crop second. An Amishman who does not give the land proper care is brought up before the church. He who robs the soil sins against both God and man. Impairing the fertility of the soil is as undoubtedly a sin as adultery or theft." And consequently, the abandoned field, so characteristic of the old tobacco plantations of Tidewater, Maryland and Virginia are unknown in the Amish country.

"This is one part of America," the writer concludes, "in which the land is as fertile as it was two or more centuries ago, when the forests were first cut down."<sup>1</sup>)

With all due respect for the efforts of agricultural colleges, experiment stations, etc., the fact remains they cannot give either their students or the farmers, whom they supply with the knowledge of modern methods and facilities of agriculture, the attitude of the Pennsylvania Dutch towards the land. The recommendation to use fertilizers will, in the long run, not result as favorably as the conviction that land is a trust for the use of which the owner is responsible to Almighty God.

F. P. K.

## A STRANGE SUBSTITUTION

AS a contribution to the discussion on the relation to be observed between Church and State in our country, Dr. Luke Ebersole has written an account of "Church Lobbying in the Nation's Capital." To dwell on the book as a whole is not our present purpose; but we do want to call attention to what appears to be the result of a strange idiosyncrasy on the part of the volume's author in regard to a certain historical event.

With the evident intention of demonstrating for how long religious bodies have engaged in

efforts to influence institutions and legislation in America, Dr. Ebersole, Professor of Sociology at the University of Maryland, refers to the precursors of the church lobbyists of today, among them the early religious opponents of slavery in Pennsylvania. He says in this regard:

"The *first printed protest* (italics inserted by us) against slavery in America (meaning in what is

<sup>1</sup>) The Pennsylvania Dutch. Pp. 47-48. N. Y., 1950. The Macmillan Co. The most complete book on the subject as a whole.



now the United States: The Warder) was made by one George Keith, a Quaker, in 1693. It appeared under the heading 'An Exhortation and Caution to Friends Concerning Buying and Keeping of Negroes'. The declaration, brief and to the point, is quoted in full, together with the date of its publication: "Given forth by our Monthly Meetings (of Friends) in Philadelphia, the 13th day of the 8. Moneth, 1693."<sup>1)</sup>

This relation of fact is simple enough; but it raises the question, why does Dr. Ebersole emphasize the protest against slavery adopted by one group of the early settlers of Pennsylvania, while he entirely hides from his readers the one adopted five years earlier by another group, in this case Mennonites and such Pietists as Daniel Pastorius? Frederic Klees, in his well-told story, "The Pennsylvania Dutsch," published last year, has this to say on the subject:

"It has been one of the glories of the Mennonite Church that the first American protest against slavery, made in Germantown in 1688 (five years prior to Keith's, therefore), was in part a Mennonite document. Presented to the Quaker meeting in Germantown one hundred-seventy-five years before the Emancipation Proclamation, it was signed by four men: Pastorius, a German Pietist; Gerrit Hendricks, a Mennonite, and Derick and Abraham Op den Graff, two Mennonites turned Quaker."<sup>2)</sup>

There is no doubt regarding these facts. The poet John Greenleaf Whittier refers to the document in his sketch of Francis Daniel Pastorius, a preface to his little epic on the "Pennsylvania Pilgrims." The Quaker poet, so well known to a former generation of Americans, says of this historical document:

"In the year 1688 he (Pastorius) drew up a memorial against slaveholding, which was adopted by the Germantown Friends and sent up to the Monthly Meeting, and then to the Yearly Meeting at Philadelphia. It is a noteworthy first pro-

test made by a religious body against Negro Slavery. The original document was discovered in 1844 by the Philadelphia antiquarian, Nathan Kite, and published in *The Friend* (Vol. XVIII, No. 10)."

Whittier calls the declaration "a bold and direct appeal to the best instincts of the heart." In proof he quotes from it the statement: "Have not these Negroes as much right to fight for their freedom as you have to keep them slaves."<sup>3)</sup>

In more recent years, Hildegard Binder Johnson has carefully scrutinized the conditions surrounding the writing of The Protest of 1688. Her study on the subject was published in the *Pennsylvania Magazine of History and Biography* in 1941. It appears curious, therefore, Dr. Ebersole should quote the same publication as the source of his information regarding "the first *printed* protest" against slavery, issued in what is now the United States, while he completely ignores the first and original one! Mrs. Johnson's paper would, to mention another factor, have revealed to Dr. Ebersole the information that while the Germantown protest of 1688 "has been widely recognized and considered a classic document, the long struggle of the Salzburgers from Ebenezer against the introduction of slavery into new-founded Georgia has not attracted much attention. Yet the motives that led to the arguments that were brought forward by the Reverend Mr. Bolzius, the Lutheran minister of the Ebenezer community, have general social significance."<sup>4)</sup>

But all this does not answer our question, why was the manifesto, which had for its author so distinguished a man as Daniel Pastorius, the friend of William Penn, pushed out of sight by the author of "Church Lobbying in the Nation's Capital," whereas a similar far less famous version of the protest was substituted. We are completely at a loss to account for such discrimination except on the ground of prejudice.

F. P. K.

<sup>1)</sup> Ebersole, Loc. cit., N. Y., 1951, Macmillan, pp. 2 and 3.

<sup>2)</sup> Klees, Loc. cit., N. Y., 1950, Macmillan, p. 16.

<sup>3)</sup> The Pennsylvania Pilgrim and other Poems, Boston, 1872, p. VIII.

<sup>4)</sup> Loc. cit., April, 1941, pp. 145-156.

The widely quoted remark about teaching children not to have confidence in the press, made by the editor of the *New Statesman*, was *not*, he states, inaccurately reported. He believes that "in particular, a treatment of the complex problems of foreign politics which personifies nations into good and evil and ever-changing

friends and foes is highly dangerous to democracy. Therefore if you want to bring up a generation of children who understand foreign affairs, you must teach them to read between the lines of newspapers and not to have confidence in their slogan and poster treatment of the foreign scene."



## Warder's Review

### *A Change Has Been Affected*

IN his days, Leo XIII had serious reasons to demand an *aequior partitio bonorum*; today one is tempted to place in the foreground of the social program the admonition which has for its author Aristotle:

"It is far more necessary to level the passions than property."

What theologians spoke of as "luxuria", as well as greed for money and power, hate, envy, denial of authority were never more general than at present. They unite, as it were, to foster the existing social unrest, the unfortunate heritage of the 19th century. Assuming great obligations, governments are attempting to satisfy the demands of the masses. How long it will be possible for them to promote by direct means the welfare of the classes and the masses, experience will show.

Unfortunately in conditions such as these there appears on the scene the demagogue to stir up the people. As the sausage-maker said to Kleon of Athens: "You do as the fishermen who wish to catch eels in the sea: As long as the waters remain undisturbed, they catch nothing; but as soon as they stir up the mud, both up and down the shore, they obtain something.—Thus you too are successful only *when you stir up the city*."

Woe to a people ripe for harvesters of this kind!

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### *Looking Forward*

HIS mind filled with socialistic-communistic doctrines, as developed by numerous Utopians since the days of the great French Revolution, Edward Bellamy undertook to picture for his contemporaries the ultimate results of the evolution of the society and state governed by the bourgeoisie of his days into a huge collective. His "Looking Backward", in the year two thousand, created a tremendous sensation, because by that time many Americans began to realize that there must be a substantial reason for the apparent discontent of workingmen and that some changes were necessary. The disastrous railroad strike of 1877 was still in the

minds of many, when, in 1886, the Chicago Haymarket riot revealed a new danger, the assumption of leadership of the restless masses by Socialists, schooled in the doctrines of Karl Marx, and Anarchists, one of the most violent of whom, Johannes Most, held forth in New York. Hence Bellamy's book, published in 1888, appeared a revelation of coming developments worthy of serious consideration.

Due to a chain of events, the impression created on the readers of "Looking Backward" gradually faded from the minds of the people. After all, it was merely a product of a parlor-socialist's imagination, just another Utopia in the list of such dreams of a perfect society, as conceived by Sir Thomas More, Friar Campanella, and others. But with the Soviet Socialist Republic and the lesser communistic states of the present in mind, we can no longer feel certain that Bellamy's nightmare may not after all be translated into a dire reality. Even the thought that the so popular Welfare State is forcing us in the direction of the collectivistic abyss, asserts itself. As to marriage, the family, work as a moral obligation, and private property, including the right of inheritance—all of these fundamental institutions of a healthy society have already been weakened to a dangerous degree. One must almost fear that not too many steps separate us from certain conditions described by Bellamy as existing in the year two thousand. For it is the author of the sensational book referred to and not some disciple of the New Deal, outlining the achievements of the Welfare State, tells us:

"The nation is rich, and does not wish the people to deprive themselves of any good thing. . . In your day, men were bound to lay up goods and money against coming failure of the means of support and *for their children*. This necessity made *parsimony a virtue*. But now it would have no such laudable object, and having lost its utility, it has ceased to be regarded as a virtue. No man any more has any care for the morrow, either for himself or his children, for *the nation guarantees the nurture, education, and comfortable maintenance of every citizen, from the cradle to the grave*."



Bellamy's ideal has not, of course, yet been fully realized. But what with the nation's economy changing from a system dominated by Manchesterian dogmas to planning under the aegis of Government, and the masses clamoring for a greater share of what they believe to be the good things of life—will it be possible, we ask, to declare: "Thus far and no farther" as we approach the line which separates freedom of the individual and institutions, needful to him, from servitude to the State? No people in history has ever succeeded to flag down tyranny of any kind, except by bloody revolution, once it had been permitted to take root in society. The absolutism of the European princes in the seventeenth and eighteenth centuries may be cited in proof of this assertion.

### *They Fail of Their Purpose*

IT is quite possible to explain from existing conditions the inability of Great Britain's Labor Party to realize the program of Fabian socialism, so long held up to the people of that country as the great hope of the masses to share in national wealth on an equitable basis. Two great wars and the emancipation of other nations from British industrial and financial domination have brought on conditions of extreme difficulty.

Let us illustrate by quoting one instance of a loss of markets experienced by what was so long "the workshop of the world." The official information bulletin published by representatives of the Egyptian government in our country, has recently stated, as proof of the progress made on the road to industrialization, that Egypt's cotton manufacturing industry had developed to such an extent in the last twelve years that only two and one-half million yards of cotton goods were imported from Britain during the first ten months of 1950 in comparison with fifty million in 1938!

This is but one case of a widespread tendency to provide work in industry for native populations, to be observed in all parts of the world. The results of this policy will make themselves likewise felt to us; hence the present tremendous extension of industrial enterprises may develop into a danger to which those primarily concerned are closing their eyes in the belief that an increasing population, enjoying prosperity will be able to absorb the entire output of our factories and mines.

As we have said, Great Britain's Labor Party may explain its lack of success to obstructions and difficulties which are not of its own making. But what reason is there for the social unrest which has in recent years prevailed in Australia and New Zealand, where Labor has long enjoyed power? Labor leaders of our country have frequently pointed to both Dominions as examples of peoples made contented and happy by labor legislation. A well known French publicist, Andre Siegfried, travelled all the way from Paris to Auckland and Wellington to discover that New Zealand had not been satisfied "to merely discuss these (social) problems—it discovered brave, daring, simple but nevertheless immediately applicable solutions. In fact even more, it executed them at once."<sup>1</sup>)

This was written in May, 1909. About forty years later New Zealand's Labor Party suffered serious defeat at the polls; early in the present year, disquieting news came out of Australia. Headlines in newspapers announced: "Industrial Front Tense," while the *News Weekly*, of Melbourne, stated: "These are grim days for Australia. As a nation we are facing up to the logical consequences of Russia's world-wide policy of aggression which could flare up on any one of a half dozen fronts, and our economy is already under strain of hammer blows from the Communist conspiracy." Which means, in other words, after years of labor-rule and the blessings of the Welfare State, a number of labor unions inaugurate a strike which at once assumes revolutionary proportions. Proof that better remedies than those already applied to society's labor problems are needed to mollify and satisfy the masses who have for over a hundred and fifty years been promised what no economic system can grant: for all a life of ease and plenty instead of a life of toil and reasonable frugality.

What is called by the Melbourne *News-Weekly* "a revolutionary strike" had its origin in the following conditions: "Last year, the Miners' Federation applied for a marginal increase. Late in December they got it, but the Coal Industry Tribunal ruled that the marginal increase would be paid only to those who worked their normal ten shifts (or forty hours) a fortnight, subject to allowance being made for justifiable absences which were specified in the award." This ruling is considered "a masterpiece" by the Aus-

<sup>1</sup>) From Siegfried's own introd. to the German edition of "Neu Seeland." Berlin, 1909, p. IX.



tralian publication, "in view of the circumstances surrounding the coal industry (i.e. in that country). But the Communist-controlled Miners' Federation immediately branded it a means of worker exploitation. They demand that the award be cancelled, the penal clauses revoked and "that just consideration be given to claims for higher wages."

Finally, the miners struck, although, or perhaps because, "the award by the Tribunal was based on, 1) the necessity to build up maximum coal supplies in the minimum time and the ability of the coal industry to carry the increased cost with the greater production. The shortage of coal is said by the Melbourne publication to slowly strangle Australia. At the best, miners work on the average only eight shifts a fortnight and production is decreasing.

"2) The miners, like workers in other industries, cannot expect higher marginal wages unless they produce."

This significant event in the social and economic history of Australia is a warning not to depend on the remedies applied to society by the Welfare State for a solution of existing social problems. What is needed in a world infected by the spirit of negation and revolution, and what they engender in men, discontent and the desire for change, is a staunch Christian outlook on life. "Take away from souls the conviction which Christian wisdom inculcates and nourishes," Leo XIII states in the Encyclical on Christian Democracy; "take away the spirit of self-control, moderation, thrift and other good natural qualities, and you will try in vain to make men happy, no matter how great your efforts may be."<sup>2</sup>) That is the lesson the present generation has reason to learn and practice.

### *Champions of Social Justice and Charity*

**B**RAVE Cardinal Schuster, Archbishop of Milan, where Socialists and Communists abound, has never hesitated to oppose the Red leaders and their policies. But he is just as alert to the reality of widespread poverty and destitution in Italy, due to such factors as unemployment, scarcity of raw material, lack of financial resources, loss of colonies and the destruction wrought by the Second World War.

<sup>2</sup>) Transl. from Latin by the writer. Conf. also transl. in *Social Wellsprings*. I. p. 234-35. Milw. Bruce, 1940.

With the candor of a churchman of medieval days, Cardinal Schuster, therefore, has addressed himself to the Italian Government in his 1950 Lenten Pastoral, pointing out the necessity to provide work for the unemployed of the country before spending money on armaments. In challenging words the Cardinal declares:

"It is useless to prepare arms and soldiers for the eventual defence of the nation in the event of war when almost 2,000,000 unemployed are allowed to wander through the streets of Italy. These unemployed will join the Fifth Column tomorrow, to our injury."

"The people," the Pastoral continues, "are exasperated and show themselves even exasperated against the Church, because she cannot, as if by magic, give a home, food and work to all. The people today are embittered by so many delusions and no longer want alms. They demand from the Government itself, energetic and enlightened measures to fight unemployment."

"It is necessary for those who govern the State and have the power to accomplish things to proceed with their program of reconstruction, to study a complete plan of employment for laborers, to set out decisively to find a solution for this urgent and grave problem."

Cardinal Schuster is, moreover, no newcomer in the field of social action. "We wish to recall," continues the admonition directed by him to the political leaders of the nation, "what we suggested twenty years ago to the public authorities: 'Provide first of all for the economic problem of the population; otherwise, hearts turn to anarchy, in whatever breast they may beat. This economic hardship is the most potential ally of international Communism and one of the most serious factors of immorality and irreligion'."

With us, the very people engaged in demanding complete separation of Church and State, cry out at times: "What does the Church do to promote social justice and the solution of present social and economic problems?" But how little attention is paid by them to the sound counsel of those who, speaking for the Church, implore statesmen, politicians and others, who pose as leaders, to inaugurate necessary reforms!

Hungary is today subject to a form of scarlet autocracy in comparison to which the rule of the Turks over that country—it lasted for about one-hundred and fifty years—appears humane and mild. A Cardinal is held in prison vile! But would all this have come to pass, had the pleas



of the noble Bishop of Stuhlweissenburg, Ottokar Prohaszka, been heeded! A co-founder and leader of the Social Mission Society, this highly gifted and learned prelate succeeded in a rousing from a state of indifference and lethargy a large number of educated Hungarians. But however indefatigable were the efforts Bishop Prohaszka engaged in—he died in the pulpit—his attempts to induce the Hungarian Parliament to inaugurate certain fundamental reforms remained unavailing. He demanded nothing less than an agrarian reform consisting of a distribution of large estates, including those of the Church, among qualified farm tenants and laborers. But just as unwilling as are the rich of our country to clean out slums, by building decent habitations for people of slender means, because there are more attractive ways

of making money, were the Hungarians whose concern it should have been to inaugurate the proposed land reform, to adopt Bishop Prohaszka's plan. He himself was known to practice unlimited charity, and although he had been Bishop of a wealthy Diocese for twenty-one years, from 1906 to 1927, he died poor.

Historians in future times—provided records of our times may be available to them—will be saddened by testimony of this nature and they will point an accusing finger at all those who kept the warnings and admonitions of such of our contemporaries as Cardinal Schuster and Bishop Prohaszka off the front pages of newspapers, while those who should have heeded them continued to fiddle the old tunes on two strings with a broken bow.

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## Contemporary Opinion

THERE could be no surer proof of an abuse of privilege than is shown by the dwindling power of the Press. There was a time when the great dailies could be described as the fourth estate. People believed anything that they read in the newspaper. It used to be said in England that the "London Times" could, if it wished, destroy belief in Christianity in a few weeks. No one would dream of saying anything like that now. Any such campaign would hardly arouse opposition. It would get a shrug of the shoulder and the remark, "Newspaper talk." Nor could this be laid wholly to indifference to any discussion of realities; but to a very large extent, would be the result of substituting advertising which pays, for news that has to be paid for—advertising meaning, in this case, propaganda of one sort or other.

RT. REV. MSGR. E. HAWKS  
*Standard and Times*

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Never in my life have I seen so much dissatisfaction on the part of nearly everyone I know as there is now over President Truman's budget and the whole general tax situation. One man expressed the general feeling to me when he said, with all the emphasis at his command, "They taxed me twice"—meaning that he couldn't deduct his Federal income tax from his State income tax.

But the real criticism is on Truman's insistence that in addition to all the money needed for national defense, there must still be billions of dollars spent for socialistic schemes.

As a result of the tax situation and of the general lack of confidence in either the Republican or the Democratic political leadership on both foreign and domestic policies, there is little patriotic desire or feeling either to pay taxes, or buy bonds, or to support the government in many other ways.

That sort of situation, of course, is dangerous, but it will continue to exist until there is leadership that can inspire confidence in the people.

E. R. EASTMAN  
*American Agriculturist*

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...There are men who see State ownership as the primary safeguard of human rights. They are often men who suffered directly and bitterly from the breakdown of Capital in between the two great wars. These men, and their families of course, experienced the extreme depth of poverty and degradation, and had the added bitterness of seeing the few live in ostentatious luxury.

In those final years of competitive industrial Capitalism, when world markets were rapidly contracting, men witnessed the strange conjunction of



over-production and under-consumption. There occurred the wicked anomaly of hungry men being paid to destroy food.

Is it any wonder that those who drank the bitter dregs of the cup of dole and means' test shy away from the very notion of Capitalism? The collapse of world economy in the early 1930's was the death knell of the old system of economics. Unregulated Capitalism completely failed to find a solution for the problems which it had created. The world had come to the end of an era. . . .

Somewhere between the extreme of individualism and collectivism lies the Christian solution of the economic problem. It lies in a wider distribution of property. "The law, therefore should favor ownership," wrote Pope Leo XIII, "and its policy should be to induce as many of the people as possible to become owners." The old regime divorced ownership from responsibility (to their "hands" and society, Ed. *SJR*); that was the curse of unrestricted Capitalism.

*The Catholic Times*  
London

America's houses far outnumber her homes. There's a difference! You may own the most palatial house in town yet not have the semblance of a home. . . . Too many of our homes have degenerated into cheap boarding houses where the children merely eat and sleep. Far from being the source of faith and character through demanded obedience, the American home today is forfeiting its right to authority and discipline, and ill-mannered offspring are rising up to curse their spineless parents who would not realize that true love always carries a rod in one hand while with the other it administers a parental blessing.

The same court that granted 386,000 divorces last year inherited the wreckage of those broken homes to the extent of an \$18 billion crime bill. The home's failures have thus become the nation's direst problem and its chiefest threat at this moment. If America is damned it will not be primarily because of superior communist strength, but because of inward spiritual and moral decay. Russia will have only to invade an already defeated land, as did the famed leprous quartet of famined Samaria, to gather up the spoils.

JACK SCHULER'S PAGE  
*The Methodist Challenge*

## Fragments

YEARS ago, Rudolph Meyer, who has erroneously been identified as a Catholic by some writers, stated: "Centralism causes corruption and, as a reaction socialism." This inevitable development we are now experiencing.

Parents and teachers must help children "keep their balance amidst the dizzying speed and rapid changes of today's world," Dean Elizabeth Vincent, of Cornell told the annual conference of New York State Parents and Teachers.—But who supplies the balance they are in need of?

According to official information Norway's chief Labor party organ, *Arbeiderbladet*, features a column devoted to news of the Christian Workers Federation, "which is steadily growing in membership."—With us, there is mention only of the so-called "free unions" of Europe, meaning those dominated by Socialists!

"As for suicide," says the latest issue of the official Organ of Britain's Howard League for Penal Reform, "it is a bitter comment on our times that the figures have been going up steadily each year since the end of the war so that now the number is nearly double. More women have attempted to kill themselves but more men have succeeded."

Much in the history of South America in the 19th century is explained by this statement from a life of Simon Bolivar: "He usually retired at nine p.m. and read until eleven, *preferably the works of Montesquieu and Rousseau*" (italics ours).

The editor of the London *Sunday Express*, told the British Press Commission that "whenever we see a story in a newspaper concerning something we know about, it is more often wrong than right."

The elements of permanence and continuity in all civil society are based upon the soil and the material interests connected with it.



# THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

## *In Need of Liberation*

THERE is an etching, "On the Road into the New Century" produced about 1899. It depicts a train of flat cars, drawn by stooping demons, passing over a not too secure railway trestle. In control of the locomotive are typical representatives of the classes which dominated that era. For the rest, the cars are filled with a jeering and boisterous crowd of men and women, some of whom appear engaged in throwing from the swiftly moving train a large crucifix.

Such was the impression conditions existing in the world on the eve of the twentieth century made on a thoughtful artist of that time. But while his drawing presented a gloomy outlook on the future, the majority of his contemporaries everywhere believed civilization would experience a glorious rise, that humanity would in the new century attain to unpredictable heights and live happily ever thereafter.

We have now reached the middle of the century and realize that the generation of yesterday permitted itself to be deceived by a *Fata Morgana*. We also know the extent to which the majority of men were and still are fascinated by the term "modern." No word of magic ever thrilled a superstitious people to a greater degree than this word did people who pride themselves on their intelligence. But now comes a French scholar, the psychologist Badouin, with his book "The Myth of Modernity," and reveals to readers the weakness and absurdities of a faith that purported to move mountains, because it had dynamite. He says in effect, as a reviewer remarks: "Here is what your modern fads and fancies hide, and is it not ugly and vulgar and fruitless?"

But let Badouin speak. On multiplying amusements he says:

"We seek to recover the wasted time that we have gained (by speed, by machines, by advanced methods), and to this end we invent the most idiotic pastimes. But we do not gain our end: we are left with ennui, and the taste of its ashes remains with us."

On the modern fear of grey hairs and ebbing beauty:

"The desire to remain young at any cost, which really ends in a ridiculous aping of youth, is one of the symptoms of the modern neurosis."

On the desire for planned electro-plated shining houses:

"The modern man is tired when the evening comes, by all the things he has caused to dance before his eyes all day, by means of the motor-car and cinema, by all that has been filling his head and his ears with the confusion of a bazaar and a world exposition. . . . The modern man hankers after sensation; he cannot have too much of it. . . . Hence a taste for straight simple lines, without surprises; for bare surfaces, for carpets without patterns, for walls without pictures; hence an instinctive attempt to purge the senses after the surfeit of sensations with which he has deliberately gorged himself. He is dieting himself after an orgy."

Upon the noise and turmoil of modern cities:

"We are unaccustomed to silence. . . . And when anyone seeks to obtain a little respect and recollection from the restless creatures that we are, he asks for a minute's silence. We are so constituted that this is a great deal to ask of us. . . . So we must do our very utmost to preserve some moments of true silence. For it is in the silence of words and of things that we begin to hear the voices of the spirit. . . . There is a duty of silence; and, therefore, a right to silence. It must be defended. Revolutions have been fought for less essential rights."

Finally let us quote this fierce statement on the "machine problem":

"It is true that machines are useful servants. If they deprive some millions of men of work, they, also, from the human point of view, make mouths to feed; but these, from the economic point of view, are useless, mouths. Now it happens that machines are also very good at killing; so that even if they create useless mouths they are most efficient at closing them for ever, stifling even their last cry. In this connection it is just as well they are noisy: so that they cover the human voice, and make a clean job of it."

Such is the atmosphere in which men move today. In the 18th and 19th centuries freedom was glorified. Today men are slaves to the things they create. Are we not in need of a new liberty, of emancipation from material things?



## *An Important Institution of Self Government*

WHEN the editor of the *Rural New Yorker* commissioned Mr. Jared van Wagenen to attend a New England Town Meeting and to write on this remarkable institution, he earned for himself the appreciation of every serious-minded reader of his journal. At a time when all too many men permit themselves to be dazed by the promise of reforms of a political nature, founded neither in solid principles nor sanctioned by tradition, it is necessary to remind people of their obligation to know and understand what we have.

The New England Town Meeting, which, in Switzerland has a parallel in the *Landsgemeinde*, the famous open-air Parliaments of the old Cantons of that Republic—is not common to all parts of the United States; it is specifically a New England institution regarding whose origin there has been a good deal of speculation. It is not of Puritan ancestry; it is rather a survival of Germanic institutions developed in England. Rufus Choate said long ago, "There already—in the Mayflower's cabin,—before they set foot on shore, was representative government . . . there already was the legalized and organized town, that seminary and central point, and exemplification of elementary democracy. . . There was reverence of law. . ."<sup>1</sup>). And, adds Dr. Herbert Adams, having quoted this significant statement, "upon this ancient Saxon basis, the Devonian Rock of England, were founded the institutions of a new world."

On the present generation of American devolves the duty to protect and, if necessary, develop those fundamental institutions, founded in the natural law and sanctified by custom and tradition.

The article, printed under the title "York Stater Visits a Vermont Town Meeting," records the author's observations of this institution of self government. Having pictured the background for his account, which consists of salient facts of Vermont's history and a description of the community visited by him, the town of Rupert, he writes:

"It must be confessed that the official notice of a Town Meeting reads like a police summons rather than a friendly invitation.

## WARNING

"The legal voters in Town Meeting and Town School District Meeting of the Town of Rupert are hereby notified and warned to meet at School House Hall in said Town on Tuesday, the sixth day of March, 1951, at ten o'clock in the forenoon to transact the following business."

"There follows a list of sixteen articles or propositions which makes up what we have learned to call the 'agenda' of the day."

Mr. van Wagenen found the town to possess "a most imposing list of officials," some of whom fill positions not provided for in other parts of the nation, as, for instance, a Town Grand Juror. Except for the "Representative" who is nominated in September and elected at the regular November election, all local officers are chosen at the Town Meeting.

But, the writer warns, "lest someone declare that such a list of officials must impoverish the taxpayers, let me hasten to say that some of these officers, such as Pound Keeper, survive only in name and in other cases two or three positions may be held by the same person. Economy is a traditional Vermont virtue and any expenditure of Town funds will be carefully guarded—the more so because any item or activity may with entire propriety be questioned in public on Town Meeting Day.

"Time was when this list of officers might be even longer. In the old days there would almost certainly have been a 'Tithing man' which may be defined as a Sunday Constable to maintain due decorum in the Sabbath preaching Service. Two other officials have been mentioned in ancient Town records—the 'Hog-Reeve' whose duty was to see that swine did not run at large unless there were rings in their noses, and the 'Field Driver' who was charged with the responsibility of delivering stray animals to the Pound Keeper. It would seem that the Founding Fathers of New England made provisions for taking care of every possible emergency."

Toward the close of the discussion of the New England Town Meeting the writer points to the comparative helplessness of the average member of a community—to avoid the disgraced word "the citizen"—to exercise influence on public affairs by making known his opinions and desires. The Town Meeting makes it possible for anyone to be heard. "Here," the observer writes, "is one illustration of a very essential difference between local government in New England and

<sup>1</sup>) The Germanic Origin of the New England Towns. Balt., 1882, p. 27.



elsewhere. Perhaps as a rural resident in New York, I might have some special measure or pet project which I greatly desired to have tried out. I might buttonhole voters on the street and I might urge the idea in and out of season. I might, in private, set forth my position to the Supervisor and the Town Board, but there is nothing in either law or custom which will lead them to pay any attention to my wishes unless my idea happens to meet with their approval. Not so in rural New England. The poorest and most obscure voter has but to give due notice at the proper time, saying that he moves that his proposition (wise or crackpot) be discussed and it must be printed among the articles and made a part of the business of the meeting. Then the mover has his day in open court, and he may stand up in his boots among his fellows and speak in behalf of his idea. Also remember that the proudest boast of the Town Meeting is that once a voter is on his feet and duly recognized by the Moderator, there is no power in all New England which can make him sit down before he has finished."

Consonant with the spirit which gave birth to our political institutions is the oath every person with the right of franchise must render in Vermont. On the occasion of using the ballot for the first time the voter is required to reply to the following query:

"You solemnly swear (or affirm) that whenever you give your vote or suffrage touching any matter that concerns the State of Vermont, you will do as in your conscience you shall judge will most conduce to the good of the same as established by the Constitution, without fear or favor of any person."

Fortunate the State where people will render such an oath and consistently observe it. At least in our metropolitan areas various influences would combine to make a mockery of this declaration. The New England town meeting too, would not survive were it transplanted to an environment corrupted by the wickedness of neo-paganism, the growth of which in our country the American people did not, unfortunately, sufficiently oppose. Hence a reform of institutions alone would not mend matters. Existing conditions do, however, strongly advise to give thought to Mr. van Wageningen's remark:

"In an era when in State and Nation, orderly government under statute law has been replaced by regulations and executive orders, we may feel that Thomas Jefferson was right when he declared that the New England Town Meeting was 'the wisest invention ever devised by the wit of man for the perfect exercise of self-government'."<sup>2)</sup>

### *Professes Sound Principles*

IN the Diocese of Toledo the majority of Credit Unions are to be found in smaller and rural communities. This fact is worthy of particular notice, because generally speaking the Credit Union in our country has become "industrialized" as it were.

Outstanding among the savings and credit institutions referred to is St. Mary Federal Credit Union, No. 934, at Assumption, Ohio. Founded in 1936, it has grown from 152 members to 792 in 1950. Deposits, in the first year of existence of the organization, amounted to \$2,909.18. A slow but steady growth has increased this sum to \$345,536.63. Loans to members have also grown apace. In 1940 loans exceeded \$65,000.00 by only a small amount; last year, 1950, this rural Credit Union supplied members with \$1,142,993.33, thus establishing proof that Raiffeisen's intention to provide credit for farmers on a cooperative basis is practicable also in our country.

The Report to the annual meeting of the Credit Union is worth-while reading. Three members of the Hierarchy in the State of Ohio are quoted as favorable to cooperation in general and the Credit Union in particular. Archbishop Alter, of Cincinnati, declares: "Where possible the parish cooperative and the parish credit union are to be preferred to other forms, because they can furnish the highest motivation, namely: Social Justice and charity rather than financial gain or purely material advantage," a statement which deserves to be announced at the annual meeting of every parish credit union or cooperative where Catholic influence is able to make itself felt.

With this statement by the Archbishop of Cincinnati to guide him, Father Frommherz, the moving spirit from the beginning of St. Mary Parish Credit Federal Union, asserts: "Social Justice must be the groundwork of cooperatives; social charity must be the soul of every coopera-

<sup>2)</sup> *Rural New Yorker*. April, pp., 282, 83, 95 and 96.



tive enterprise." Two sound principles which even Catholics, affected by the secularism of popular movements for social reform, are apt to disregard.

Viewing cooperatives, as we do, with the possibility in mind of reorganizing society in accordance with the principles announced in *Quadragesimo Anno*, we wish to call attention also to Bishop Rehring's statement:

"Cooperatives are solving the neighborhood problems and hold the key to the solution of bigger problems."

Or, as Father Frommherz remarks:

"Cooperation makes for trust in self help and

mutual help, self reliance and independence. It is *not* a social weapon in the class war. It would lift up the lowly by inculcating thrift and other virtues necessary to the husbanding of one's resources. It cultivates greater responsibility of the consumer and educates him to an appreciation of quality."

Thus the leaflet distributed at the annual meeting of St. Mary Parish Credit Federal Union becomes a source of sound information on fundamental Catholic principles of social reform and the renewal of society. Men are taught that neither crass individualism nor State Socialism are necessary to promote the welfare of society.

### *An Interesting Decalogue*

IN the course of the International Conference of Catholic Industrialists, held at Oxford in April, the Papal Delegate in Great Britain, Most Rev. Archbishop Godfrey, addressed a dinner meeting in Priel College. It was on this opportune occasion the distinguished speaker presented to his audience a decalogue, consisting of salient pronouncements by Pope Pius XII on certain phases of the prevailing social and economic problems and their solution. The Papal Delegate submitted the following statements:

1. More equitable distribution of wealth.
2. A just wage.
3. Friendly partnership of employer and employed.
4. Class war can never be considered as an aim in any social movement.
5. Private property is a basic right of the individual and cannot be violated.
6. The Church, while asking for a more equitable distribution of wealth, is at pains to de-

nounce any social situation in which a small group of privileged people live side by side with a very large and impoverished population.

7. The just wage and the better distribution of natural wealth is the most pressing demand in the social programme.

8. The Church is enthusiastic about any movement which seeks to introduce contracts between employers and employed in the management of business with a view of their friendly partnership.

9. Inequality in the economic field is inevitable; yet the aim of social reform should be to bring about a state of affairs in which employers and employed do their duty with such remuneration as may allow them to be thrifty citizens.

10. As regards our essential human nature, God has given us equality. Yet in talent and capacity, in gifts of mind and body there is not equality. In the divine economy there are fair shares for all, but not equal shares, except in our common humanity.

### *An International Problem*

INFORMATION coming to us from all parts of the world, indicates the existence everywhere of a housing problem and the intention of governments to meet, what is in most cases an evil of long standing with the adoption of a housing program. In Porto Rico, to point out an instance of this kind, low-rent public housing and slum-clearance projects are now being developed

under the aegis of Federal, Insular Government and Municipal Housing authorities. In addition to this Insular Government program, independent contractors are promoting extensive urban housing schemes.

The official program is under the direction of the Social Programs Administration, an agency of the Puerto Rico Land Authority. The goal is to rehouse 20,000 families in 150 small rural com-



munities in all parts of the Island. Average cost per dwelling is to be about \$300. Under the program, families do most of their own construction.

The first homes were built in Toa Alta. There, twelve families made cash down payments of \$20 each for which the SPA furnished them with plans, a machine to make concrete blocks and a few simple tools. An engineer showed them how to operate the machines which are capable of producing about 300 concrete blocks a day. About 400 blocks are needed for a \$300 house consisting of three rooms with a total floor area of about

324 square feet, but the houses are expansible and a second story can be added.

The present program calls for a \$10 cash payment after the house is completed and monthly payments of \$2.50 for 10 years.

An agency of the Porto Rican administration states:

"First indications are that a program of this kind could provide the answer to low-cost housing in many economically under-developed areas." Which may possibly be so.

### *Cooperation and Democracy*

IN many countries of Europe, including even certain Russian republics, Democracy in the Middle Ages had the strong support of the numerous corporations which flourished prior to the advent of royal absolutism. Particularly the artisans' Guilds, who so frequently engaged in bitter feuds with patrician regimes (who were in power in so many city-states), championed the rights of the common man to participate in the administration of communal affairs. The Guild fostered among its members a spirit of solidarity, which stood its members in good stead in the hour of need, no matter whether an enemy attacked the city from without or whether the struggle was fought out within the walls, to obtain or vindicate rights withheld from the people. Is not the hope warranted that the cooperative movement, now unfolding in all parts of the world, may exert a wholesome influence in behalf of Democracy, now being threatened on all sides?

In this connection, a statement by G. E. Riddell, who writes on European cooperatives in *Foreign Agriculture*, published by an agency of the U.S. Department of Agriculture, appears interesting. He says:

"Because of their strength and their relationship to the majority of people in Western European countries, cooperatives seem to have been a favorable instrument for encouraging democratic political and social relationships." It appears signifi-

cant to the writer, "that Democracy is stronger and more in evidence in the countries where the influence of free cooperatives is greatest." As an example, he points to Finland, where the co-op membership of 1,330,000 represents more than half of the nation's families.

Mr. Riddell reports he had spoken to a leading cooperative official about the strength of democratic relations in Finland and had suggested that the cooperatives might have been quite a factor in the development and maintenance of these relations. The individual, to whom the inquiry was directed, stated this was definitely the case, and called attention to the conditions prevailing in his country at a time when the cooperatives made greatest progress and permanently established their influence. The speaker referred to the period when the Russian Government at St. Petersburg attempted to infringe on the rights of the Finnish people and unite Finland with the Empire. Ultimately, Finland won independence and its people sustained it against the might of aggression directed against it by Bolshevism. It was indeed a glorious demonstration of self-defense by a people who knew self-government threatened by a power bent on establishing a completely autocratic state.

Let us add, cooperation lends itself well to the promotion of con-federalistic policies, not Alexander Hamilton's but Thomas Jefferson's Federalism.

A German ultra-liberal, Johannes Scherr, told his contemporaries: "Mammon and Moloch, the golden calf and the orange bull, money and success—these are the only deities in which our

times zealously believes. Even an immoral writing of history, which is far too much in evidence at present, particularly in Germany, bows before these idols and burns incense to them."



# SOCIAL REVIEW

## *Catholic Social Action*

THE Holy See is the only Sovereign State which for the last 250 years has maintained a college for the training of its diplomats. Formerly known as the College of Nobles and now as the Pontifical Ecclesiastical Academy, it celebrated the 250th anniversary of its foundation on April 25. The present Pope was, for the five years preceeding the first World War, one of the professors in this institution. Popes Clement XIII (1759-1769), Leo XII (1823-1829), Leo XIII (1878-1903) and Benedict XV (1914-1922) were graduates.

In its 250 years of life the college has trained 1,247 Papal diplomats, of whom two-thirds were Italian. At present twenty young priests are undergoing the two-year period of training which will introduce them to a life of diplomacy.

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AT Bombay in India priests of the Society of Jesus have in recent years conducted lecture courses in factories, offices and hospitals. Last year no fewer than twenty-four series of lectures were given by Fr. Valenti, S.J., and a group of social workers assisting him.

Regarding the first series of lectures, conducted early in this year, the *Examiner* reports:

Mass was said every morning followed by a short series of instructions. With great zeal and enthusiasm the girls came in the morning before work, at noon after their lunch, and in the evening to listen to the interesting sermons. The evening service was held at 5:30 commencing with an opening hymn followed by short instructions with pictures. On Sunday morning the finale was brought on with great joy and blessing. A grand altar was arranged in the drawing room of Mr. Charitakis, the Deputy Manager, who was so kind and generous as to extend to Fr. Valenti his large new apartment decorated for the occasion. After the Thanksgiving Mass, Sermon and General Communion Rev. Fr. Valenti, S.J., imparted the Papal blessing.

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MORE than \$200,000 has been given to families in need by the "Bank of the Poor," founded in 1947 at Bilbao, Spain, by Aurelio Becerra, a journalist on the staff of the newspaper *Gaceta de Norte*.

When the "bank" opened its capital was less than \$10.00. Donations come from people who remain anonymous and are never thanked. Parish priests notify the "bank" officials of deserving cases.

## *Personalia*

FR. Henry Ayrout, S.J., under attack by part of the Moslem Press for having "vilified" Egypt in his lecture at the International Cotton Congress in Alexandria, was vigorously defended by Mohammed Ghabbal, Moslem professor of philosophy at Al Azhar, leading Islamic University of Cairo. Professor Ghabbal wrote to *Al Assis*, a Moslem daily, saying that he took upon himself all responsibility for the statements made by the Jesuit priest: "The human factor in the cotton industry is only too often ignored and trampled upon, while the profits of their enslaving work fill the pockets of millionaires, who so easily forget the elementary needs of Egypt's peasant class," said Fr. Ayrout at the cotton congress.

Fr. Ayrout, director general of the Catholic Association of Egyptian Schools, was the first man to write a full length study of the life of the Egyptian peasantry. The book has been translated into Arabic by Professor Ghabbal.

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ONE of Britain's best known Catholic trade unionists, Mr. Bernard Sullivan, has for a number of years actively promoted the Association of Catholic Trade Unionists, and might be described as a militant anti-Communist. In March he retired from the post of London Secretary of the Tailors and Garment Workers Union, having reached the retiring age, and there is an iron inflexibility about union rules regarding age limits. He has been in the Union since 1905. Then it was in its embryonic stage, having 5,000 members.

Mr. Sullivan has constantly advocated greater Catholic activity in public life, and he has tried to practice in his own life what he has preached. In addition to his union work he has served on various government committees and has taken a prominent part in London's political life. Since 1937 he has served on the London County Council. At present he is chairman of the Rivers and Drainage Committee. Previously he was vice-chairman of the Council. Before the war, when unemployment was rife, he was chairman of the Public Assistance Committee.

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## *Future of the College*

A REVIEW of the "Essays in Teaching," edited by Harold Taylor, ends on an extremely pessimistic note. The writer, John Unterecker, Department of English in New York City Col-



lege, states in the *New Leader*, that the problem which the American college today faces is not so much educational as financial; higher education in America today is on the edge of bankruptcy.

"Most private colleges find survival itself a project, and as a result, faculty salaries are being held to a minimum, scholarship aid is being reduced, classes are being steadily increased in size, and tuition is being raised as much as possible. With the 18-year-old draft, hundreds of small colleges may have to close entirely," the writer believes, "and convert to technical schools to train skilled workers."

### *Socialism*

WHAT is at present considered the less radical wing of Marxism, Socialism, is still represented also in our country. A late April issue of the *New Leader* carried the following telling announcement:

May Day Celebration, Tuesday, May 1, 8 p.m.

Webster Hall, 11th St., near 4th Ave., N.Y.C.

*Speakers:* Israel Feinberg, Nathaniel M. Minkoff, Frank Crosswaith, Samuel H. Friedman, August Claessens, Benjamin Gebiner, Ossip Wolinsky, Nathan Channin, Abraham Miller, Louis Nelson, Joe Shane. *Chairman:* Louis P. Goldberg.

*Auspices:* Social Democratic Federation, Socialist Party, Jewish Socialist Verband, Workmen's Circle, YPSL, Jewish Labor Bund, Workers Defense League, and other labor and progressive organizations.

### *Preparedness*

THE extent to which the policy of preparedness influences the economic plans of a nation, such as Great Britain, appears from the following official statement: "The total output of Britain's machine-tool industry in 1950 was some £40 million. The mere re-tooling of existing plants for the defense program will involve expenditure of some £50 million on machine-tools in the next two years. In addition, new capacity being brought into operation for defense will require in the same period a further £65 million of machine-tools. It is clear that we cannot possibly meet our requirements from our own production. Accordingly steps have already been taken to place orders abroad, in Germany, Switzerland, France, Italy and Belgium, as well as in the United States. Unless these can be procured in time, defense production will certainly be held back."

Housing, on the other hand, must be curtailed. It has been said officially: "Building for non-defense needs will have to be held back as far as possible, but the building program is already cut so fine that there is little scope for further saving. The Government had already decided to limit house-building to about 200,000 units in 1950, and will still endeavor to meet this modest but absolutely essential aim." There is the further statement: "The carrying through of existing programs for urgent industrial re-equipment will have to be maintained, following broadly the priorities already established, because increased industrial productivity is an essential factor in meeting defense needs."

### *Labeling of Products*

AMONG other resolutions adopted by the Sixteenth joint Convention of Empire State Potato Club and the New York Vegetable Growers Association, held in Buffalo, there is one calling for a law requiring packed potatoes to be labeled as to quality.

It is characteristic of prevailing tendencies that the executive secretary of the United Fresh Fruit and Vegetable Assn., of Washington, should have declared this demand "the most constructive thing you have done for better relations with the trade and consumers." Underconsumption, not overproduction, is the source of most trouble for the potato growers, according to Dr. Ora Smith, potato expert from Cornell University.

### *The Closed Shop*

IN England the attitude regarding the "closed shop" adopted by the Durham County Council brought the question into a parliamentary debate. The public body referred to had insisted on membership in a professional association or union as a condition of employment. Hence debate turned on the question of principle. On that there is general agreement: Government and Opposition think nearly alike, and the teachers' union opposes the Council. On this score the *Catholic Times* of London stated: "The Durham line shows up especially badly when applied to education, where employment must be based on qualifications which have no necessary connection with a union membership. And, as Dr. Hill pointed out in Parliament, no man should be compelled to join any organization. Indeed, the unions have been built up precisely as voluntary associations."

"The attack in the Argentine upon *La Prensa* is a very good example for Durham County Council to



study," the Catholic weekly continues, "of what happens when unions cease being free associations and are built into the structure of government. Peron is using the unions themselves as weapons against a paper moderately and constitutionally opposing his policy. The Durham principle points to the same conclusion, though unwittingly."

### *Self Employed Women*

OVER 1 million women in the United States were working in their own businesses, professions, or trades, for profit or fees, in February 1951, according to data from the U. S. Department of Commerce, Bureau of the Census. In addition, 215,000 women were self-employed in agriculture—operating farms of their own.

Though self-employed women workers were significant in numbers, women were relatively less important in this type of employment than among certain other groups of workers. Women were about 1 out of every 3 wage or salary workers, for example, but only about 1 out of every 7 persons in self employment.

### *Sales Clerks' Salaries*

SALES CLERKS of women's and misses' suits and coats in department and women's ready-to-wear stores had the highest average weekly earnings among selected saleswomen categories in 11 of 17 major cities studied in May-July 1950 by the Department of Labor's Bureau of Labor Statistics. Their earnings ranged from an average of \$36.85 a week in Providence to \$70.57 in Dallas. Baltimore was the only other city in which the level of weekly earnings of these saleswomen was below \$40, while 6 cities recorded averages in excess of \$50.

Earnings of women selling women's shoes ranked highest in 6 cities and in the areas studied averaged from \$36.18 a week in Baltimore to \$67.42 in New York. The lowest earnings of the selected saleswomen groups were generally among those selling blouses and neckwear, notions and trimmings, and women's accessories. Nearly half of the city averages for these workers did not exceed \$35 a week.

### *Curbs for Old Age Assistance*

THE Missouri Public Expenditure Survey recently suggested, in a letter to U. S. Senator Harry F. Byrd, that three basic eligibility requirements be written into the Federal law upon which state receipt of Federal aid monies for old age assistance would be conditioned: (1) a lien and

recovery provision; (2) a relatives' responsibility provision; and (3) provisions to prevent persons from transferring their property to others to become eligible for such assistance.

Whether these three requirements be forced upon the states by Federal legislation, as suggested by the Missouri Survey, or whether the state legislatures adopt such provisions of their own accord (as has already been done in many states), such action has proved effective in tightening up welfare programs by keeping off the rolls those who are not actually in need.

### *Automobile Liability Law*

A NORTH Dakota Legislative Research Committee has compiled a comprehensive review of safety responsibility laws in our States and Canadian Provinces. Of the two common kinds of law, it finds the more effective is the "security type" which requires security to cover possible judgments arising out of an accident. Such acts have been enacted in twenty-five States as well as in Hawaii and four Canadian Provinces. New Hampshire adopted the first in 1937.

"More or less ineffectual," according to the Report, is the early type of law requiring that motorists maintain proof of financial responsibility *after* conviction for serious traffic violation. Such laws are in effect in about twenty States.

### *Problems of Agricultural Economics*

PRICE controls was one of the subjects discussed by the speakers who addressed the Fortieth Annual Farm and Home week, conducted at Ithaca, N. Y., in March. Dr. F. A. Pearson, Cornell economist, stated that "price controls are just as attractive and just as elusive as the pot of gold at the end of a rainbow." He declared that the power of fixed prices and controls is greatly over-rated while the power of freely fluctuating markets is greatly under-rated. Another economist, Prof. Herrell DeGraff, stated that "much of the rest of the world seems to look upon the United States as an inexhaustible larder, and even here at home many of our citizens appear to labor under the delusion that this country could at will assume the burden of feeding the world."

Actually, the speaker pointed out, for some decades this country has not been a source of food for the rest of the world, and is not likely to be again except as the result of pronounced changes in the diet of our citizens.



# HISTORICAL STUDIES AND NOTES

## LAY DOMINATION IN GERMAN PROTESTANT CONGREGA- TIONS IN PIONEER DAYS

(Conclusion)

SPRINGFIELD, Ohio, has no German congregation. The few German immigrants seem not to care about religion and the larger group of Pennsylvania Germans are too miserly to support a Preacher. In Dayton, Ohio, many German Protestants live in the city; they are as everywhere else divided in religious matters and warring with each other. The pastor of the Reformed Church favors the English speaking party, although at first he was supported only by the immigrant Germans. Two of the pastors of the Lutheran Church had been very evil men. Another Lutheran Pastor resigned after three months' service, for the following reasons: a large part of the congregation prefer mystical and nonsensical twaddle to a Christian, rational and moral discourse; some think that they do the Preacher a favor, if they listen to his sermon; there are too many slaves of rich men who treat every instruction as pearls cast before swine, some were incensed at his plain talk; finally he could not approve the new definition of the word *EVANGELICAL* which should mean: twisting the Gospel in order to do wrong. In Dayton as in most other German congregations the Protestants waste their strength in useless feuds and wranglings and thereby open the door for sects to enter. It is a pity that things are that way but there is no sign of any change in this matter.

Religious disputations, as public affairs, have become very popular of late. They are not as numerous as political disputations; they confuse the minds still more than do the sermons in churches, and cause some more indifferentists and religious scoffers. But things are this way in America. The Constitution grants liberty of speech in all cases. Everyone speaks the way he feels, even if he talks the greatest nonsense; there is no change possible in this matter. These United States are a curious country, you cannot find another one like it in the whole world.

The pastor of the Protestant congregation in Hamilton, Ohio, was sent over by the Evangelical Society for German Protestants. He has not studied but works as much as he can. It would be

better if the German Societies would send over competent candidates, since there is no scarcity. The uneducated missionaries do their utmost, but viewed in the proper light they are only poor substitutes; they must be replaced by more efficient men, if the German Protestant Church is to develop its greatest power. It is difficult for the educated Minister to instruct and edify his congregation in the right way owing to the multiplicity of sermons to be delivered and the lack of time for advanced studies. Yet it is the more difficult for a man of a narrow outlook on life and deprived of means to widen that outlook. Before long they have preached their stock of knowledge and cannot give everyone what is demanded to gain them for Christ. Dear friend, urge German candidates to come to America and to take care of their neglected Brethren. However, explain to them beforehand the qualifications of the candidates who are desirable and who have the best prospects of success. Candidates, rigidly orthodox, are best suited. Rationalists will have the greatest difficulties to establish congregations; should they, with great pains, be able to form a congregation, they will eventually lack the proper support: Rationalistic church-members are very indifferent and lean to Unitarianism. Moreover, the rationalistic preacher will be antagonized by the orthodox people, will be excluded from a synod or expelled. Candidates for the American Germans must be models of Christian living; they must gain authority and respect by their personal qualifications; the black dress does not profit them anything, they must prove that they are worthy of wearing it. Candidates for German congregations in America must be promoters of religious tract societies, educational movements and lately, in Reformed Churches, also of temperance societies. Preachers who oppose these means, or who are so indifferent towards them as are many Preachers in Germany, would give great scandal and would be regarded as useless members of the church. Preachers in America must not only conduct family prayers, in the morning and the evening, in their homes, but must try to introduce the custom among the church members. Desirable Preachers for American congregations must be good speakers and be able to extemporize. Yet they should not believe that the immigrant Germans would be satisfied with poor products; they were accustomed to hear excellent sermons in the fatherland and expect at least dis-



courses which are instructive and edifying. The Preachers must deliver more dogmatic than moral sermons. Prospective Preachers in America cannot look to an easy life. To work successfully for the spread of the Kingdom of Christ, they must be ready to endure patiently and courageously the multiplicity of difficulties which they will encounter, they must be animated with the interior urge to preach the Gospel to their German Brethren and to safeguard their highest and most sacred good. Preachers who intend to serve the Church in America must know how to sing the choral melodies, at least the common ones, and must, if possible, be able to lead a choir. In most German churches no organs nor preceptors are found and a preacher without musical abilities gets into great difficulties. Finally the American Preacher must be blessed with a strong constitution and sound lungs. In the country he must travel in all kinds of weather, must be able to go about hungry and thirsty, because he has often no time to eat and drink anything. Besides, he must be an excellent horseman, otherwise he will become the laughing-stock to the farmers.

The qualifications required of an American missionary are not to be treated lightly. Nothing less than what was said should be required, provided the preacher is to be happy in his vocation and to work successfully.

Cincinnati has two Lutheran Churches, a High-German and a Low-German. A quarrel gave rise to the division. The exasperation of the Low Germans was so great that they excluded from the church board every High German. The quarrels and altercations among the German congregations, often arising from trivial affairs, is the cause why so many immigrant Germans do not join any church. Yet harmony is greatly needed in Cincinnati, for that city is the headquarters of the German Methodists who publish the German paper *Christlicher Apologet* which violently attacks all who do not belong to the Methodist church.

The rage of proselytism on the part of the German Methodist preachers is undescribably great and the leaning of the Germans, especially the uneducated, to Methodism is very strong. The Germans believe that they "get religion" in Methodism and say that they could not have it in Germany. It is a pity that they do not receive in the Methodist Religion the charity, the mark of the true disciples of Christ; for led by fanatical Preachers they condemn all non-Methodists, may they be ever so pious and god-fearing persons; they consider all as unconverted who do not join

them or who oppose their class meetings, protracted meetings and camp meetings. The most probable reason why the German Protestants are so much fascinated by the Methodists is to be found in the fact that these people have received in the fatherland a very defective instruction in religion, both in school and in the preparation for confirmation. It appears, to me, that they play too much on the emotions and neglect the instruction of the mind. Otherwise I cannot understand how well instructed Protestant Christians could swallow the most nonsensical prattle of ignorant preachers and believe it, thinking that they have at least found the pure Gospel Truth. The camp meetings which are also attended by immigrant Germans may be described in one word as horrible.

The greatest obstacle to a profitable increase of our Protestant congregations, both in cities and country, is indifferentism which will increase all the more as influential lay people show less interest for church affairs. An educated and wealthy laity, which uses its influence and wealth for the benefit of the Church, is very much in need in North-America, where the welfare of congregations rests with the community, which are unrestricted.

In Germany much plotting and under-hand intrigues are set in motion before and during the election of a Preacher. Yet nothing like what was done in Pittsburgh, Pa., recently, was ever perpetrated there. The orthodox party was electioneering for a Lutheran minister and the rationalists for a graduate of the Philippsburg Seminary. Calumny, detraction, vilification, mendacity, in short every possible means was resorted to by both parties in the interest of their respective candidate. On the day of election a German doctor, who had no church affiliations, spent from seven to nine dollars for drinks in the neighboring saloons and a newspaper man, who likewise had no church affiliations, spent thirteen dollars for the same purpose. Finally the graduate from the Philippsburg Seminar was elected.<sup>1)</sup>

This is a faithful description of the condition of the German protestant congregations and their ministers a hundred years ago. The hierarchical organization of the Church has saved the German Catholic churches from a similar plight. However, had the hierarchy not taken an uncompromising attitude towards certain activities of German

<sup>1)</sup> Buettner, vol. I, pp. 19-58, 122-126, 146-159, vol. II, pp. 3-25, 135-136.



Catholics, the number of scandals would have been greatly reduced, if not altogether eliminated.

JOHN M. LENHART, O.CAP.

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Thus the account of efforts made by Germans in the days of mass-immigration to establish congregations with the intention to preserve and cultivate the particular religious tenets the newcomers had professed in Germany. The Church these Protestant immigrants may have belonged to was a State church, which had been deeply affected by the rationalism of the age, and to an extent by pietism. Little wonder, the strayed sheep appeared in so strange a role as that described by the preacher whose observations Father Lenhart has discovered and translated.

Another source of information on the same subject grants assurance that the pictured attempts by Protestant groups a hundred years ago to found churches soon after their arrival in our country, is by no means overdrawn. A leading German publicist of the era of Bismarck, Moritz Busch (1821-1899), bears testimony to the facts related. This in later years so influential writer, whose facile pen served the Iron Chancellor so well (his book on "Bismarck and His Men in the War of 1870-1871" enjoyed great fame for a time), had come to America in 1851 almost straight from the university. While he had contemplated to become a farmer, he soon decided to establish himself as a preacher in Cincinnati.

The young German's experiences in this field are related by him in his *Neue Tagebuchblätter*, published in 1879. Fortunately, the writer gives us more than mere recollections of his experiences as a candidate for the office of a minister of the Gospel, compiled more than twenty-five years after the occurrence of the related events. Busch had kept a diary during his sojourn in the New World and from this source he quoted entries referring to his efforts to be elected pastor of an Evangelical congregation. Let the information suffice that in this case there were no less than thirteen candidates for the position, among them a fellow who claimed to have been a pastor in Baden and president of the Revolutionary Parliament of Estates!

Busch, who was not elected, did not remain in America long. He returned to his native land in a disillusioned frame of mind. Writing in after years, he stated, he had arrived at the conclusion "that pure Democracy, as it is in America, is not healthy for the church, before all not for ministers of the Gospel as a class."<sup>1</sup>

<sup>1</sup>) Loc. cit. Lpzg., 1879, pp. 1-48.

## *A Chapter in the History of Pietism*

PIETISM is both a social and religious phenomenon. Like secret societies, it does not flourish in a healthy society.

Sometime in 1870 the *Tauber-Zeitung*, one of the leading papers of Baden, Germany, published the following account received from Oberwittstadt:

"Some years ago a Catholic priest, a certain Beneficiary Oswald, was stationed at Ballenberg, a town not quite an hour's distance from this place. The religious views of this priest deviated from the doctrine of the Church in several points. The priest succeeded to draw others to his views, and by and by he gathered about him a considerable number of adherents. Encouraged by his success, he endeavored to spread his ideas into ever wider circles by writings. Thus he drew the attention of the Church authorities upon himself in consequence of this literary propaganda. The ecclesiastical officials reprimanded him and tried to make him recant. Upon refusal to do so, he was dismissed. He decided to emigrate with his disciples to America.<sup>1</sup> Whilst another group remained, among them a certain Miss Magdalen Walz, daughter of a farmer of this place. She was regarded and honored as successor and administratrix, be it with or without the priest's interference, of the members of the new sect who remained in Germany.<sup>2</sup> Her associate is a man, named Joseph Hannum, said to be a native of Wallduern. As it seems, this man is entrusted with the administration of the civil affairs of the new Saint and the representation in the outside world. It is noteworthy that both the leader of the sect and all her disciples remain within the fold of the Catholic Church and take part in all services and devotions of the Church. The adherents live both here and in the neighborhood, especially in the vicinity of Bruchsal and Langenbruecken, even abroad; they carry on a lively correspondence by letters with this saintly Leader whom they venerate as a true saint. The veneration of the disciples for their Leader is also expressed by legacies and bequest made to her, alas often by setting aside completely needy close relations. By

<sup>1</sup>) This statement was branded by Fr. Oswald as calumny; his book was never condemned, but five points were extracted which he had to recant. He was never dismissed from the diocese and only six years after this recantation he emigrated to America (Aug. 1854). See his Apology.

<sup>2</sup>) Father Oswald had nothing to do with the affairs of Miss Walz. See his Apology.



such legal transactions this person was enabled to build a sumptuous residence on an uncultivated piece of ground, located a few minutes' walk from this place. This residence, as regards exterior and interior decoration, might satisfy the whims of a millionaire. It is surrounded by a well-kept garden which shows the nicest and best specimens of fruit—and flower—culture. Rather marvelous is the manner in which this building has been reared; for it was entirely constructed by strangers, workmen who were followers of the new creed. These workmen would turn up during the period of construction carrying with them their tools, often bringing with them wagons and horses and even an ample amount of food. Nobody knew from where they came. The men would work, keeping to themselves, without having anything to do with the workmen of this place. When their part of the work was done, they would disappear without leaving any traces behind. Thus in turn came the excavators, the masons, the stone-cutters, the carpenters and so on along the line to the tanners and glazers. Their work stands to-day as an eloquent monument of financial success of undertakings which were based on the gullibility of people living in the second half of the nineteenth century."

This report was printed in the German Catholic papers: *Milwaukee Herold* and *St. Louis Herold des Glaubens* in March 1870 as well as in the German American papers in general. The above translation was made from the reprint of the liberal German daily: *Der Freiheits-Freund* of Pittsburgh, Pa., March 11, 1870.

JOHN M. LENHART, O.CAP.

### *St. Mary's Church at Galena, Ill.*

A READER of the weekly *Aurora*, writing from Galena in Illinois, states:

"I would like you to publish a few lines in your esteemed paper. I would like to report about the condition of our congregation and call the attention to the startling results which may be obtained by a faithful and devoted congregation within a comparatively short time, if it is guided by a good and faithful priest.

"We have amongst us for the last six years the Rev. W. Bally, a priest who is loved and esteemed by all. When the Rev. Father pastor came to us six years ago, our church was still burdened with a debt of \$1,500. Since then we have

bought and paid \$1,000 for a lot adjoining the church, \$1,000 for an organ, \$800 for a cemetery, \$1,500 for a pastoral residence; while additions to the church building cost \$8,000 and the furniture \$1,000, a sum total of \$14,800. All of these heavy expenses have been paid for and we expect, God willing, to have our church free of all debts by next Spring.

The entire congregation harbors the heartfelt wish that God may preserve for many more years to come the faithful and zealous Pastor Bally and may He sustain him in the performance of his at times heavy burdens. Yours truly, A. H."<sup>1</sup>)

The Rev. William Bally had been born at Bonn, Germany, on May 4, 1831, he arrived in the United States December 15, 1855, was ordained priest at Cleveland, Ohio, August 11, 1856, and stationed at Galena from 1861 to his death on February 6, 1914. St. Mary's German church in 1892 consisted of a total of 150 German families and conducted a school with 160 pupils.

### *From a Newspaperman's Log Book*

THE collection of "Incidents in the Life of William A. Menger", published in the *Southern Messenger* with which the deceased was so long connected, contains many interesting recollections of his career. As for instance:

The Texas flag on the casket of Mr. Menger was placed thereon by Adina de Zavala, president of De Zavala Chapter, Texas Historical Landmarks Ass'n, of which he was an honorary member.

Mr. Menger had a room in St. Joseph's Rectory for twenty years or more. The reason for this was so that he would be on hand at night in case of sick calls, when he would hurry over to his nearby home on Bonham St., to hitch up the horse and buggy and take the pastor on the sick call.

Mr. Menger served on the committee to make plans for the celebration of San Antonio's Bicentennial. He made and carried out the plans to have His Eminence Cardinal Hayes, of New York, while in San Antonio for the celebration, go by special train to Austin, and address a joint session of the Legislature. The Cardinal's address was long remembered by all who heard or read it.

<sup>1</sup>) *Aurora*, December 6, 1867, p. 7, Buffalo, N. Y.



# Book Reviews and Notes

## Received for Review

Oesterreicher, John M.: *Seeds of Hope, Five Sermons on the Mystery of Israel, 1945-1949*. Pio Decimo Press, St. Louis. \$1.25.

Wallerstein, James: *The Demon's Mirror*. Randen Foundation, N. Y. \$3.50.

## Reviews

Barry, Colman J., O.S.B., *The Catholic University of America 1903-1909, the rectorship of Denis J. O'Connell*. The Catholic University of America Press, 1950. 298 pages. \$3.50.

THIS is the fourth volume in the series of historical studies of The Catholic University of America, and deals with the perilous period of the financial crisis (near-failure) of the University resulting from T. E. Waggaman's disorderly administration of university funds, the subsequent establishment of a national annual collection, the introduction of undergraduate instruction, and other items of Denis J. O'Connell's administration.

The author has done his work well. Although the subject will appeal to specialists primarily, it is an informative book on the intimate workings of educational foundations and ecclesiastical problems in the United States. Effective use is made of letters to and from the persons concerned, and, although the reader may not agree in every instance with the author's interpretation, there is always evidence of careful evaluation. The volume concludes with the resignation of Denis J. O'Connell and an account of his elevation to the episcopacy as auxiliary in San Francisco, later bishop of Richmond, and his death in 1927.

JOHN JOLIN, S.J., PH. D., S.T.L.

Manion, Clarence. *The Key to Peace*. The Heritage Foundation, Inc. Chicago, 1950, pp. 121.

In this little book Dean Manion of the College of Law of Notre Dame University presents "Americanism" as the "key to peace". "Americanism" seems to be compounded chiefly of "free enterprise" and the "Republican form of Government", with which, of course, there can be no reason to quarrel. But the "substance" or the "ingredients" that Dean Manion puts into these economic and political forms are, it seems, open to some questioning.

Dean Manion appears to assume that the eighteenth century notions of God, of moral science, of nature, of liberty and of man are identical with the mediaeval or even the Greek notions. He seems to hold the Lockeian notion of natural law, for he speaks of it as though the natural law fully equipped man with a complete and finished rule of life; and in Lockeian fashion he considers the civil law to have no function

other than that of serving as an effective device for enforcing the law of nature. This is very far from the view of St. Thomas Aquinas or even of Aristotle; but it is precisely the view of John Locke.

The application by Dean Manion of natural law to the question of property bears out the general Lockeian approach. His chief concern is to show that there need be no limit on the accumulation of property; it is true that the reason Dean Manion gives for this is that if you wilfully avoid accumulating an economic surplus you are flouting your neighbor's right to receive assistance from you. Thus along with the eighteenth century Deists, Dean Manion evidently thinks that the laws of nature if left free, work with necessary beneficence for the common good.

Now it is true that the mediaeval view of the civil law of property held that the purpose of that law ought to be the love of one's neighbor; but the impetus that the natural law gives to man in the direction of virtue is scarcely more than an aptitude, and therefore the purpose of the law as it regards property ought to be "to accustom men to give of their own to others readily". (St. Thomas Aquinas, *Summa Theologica* I-II Q.105, Art. 2, ad 1); and men are made accustomed through discipline and training. And so St. Thomas says, "As the Philosopher says, the regulation of possessions conduces much to the preservation of a state or nation. Consequently as he himself observes it was forbidden by the law in some of the pagan states that anyone should sell his possessions except to avoid a manifest loss". For if such were to happen, St. Thomas observes, "possessions might come into the hands of a few so that it might be necessary for a state to become void of inhabitants". (*Ibid.* ad. 3) And he goes on to point out that the Law of the Old Testament adequately provided for the regulation of possessions, and he gives, among many examples, the limit placed upon possessions.

In view of the fundamental teaching that the civil law trains and disciplines human nature, the alternative offered by Dean Manion is ambiguous: "The government is either the servant of human nature as the Declaration of Independence says it is, or it is the absolute boss and manager of human nature as the Communists say it is". If by the first alternative Dean Manion means only to say that the state exists for the sake of the individual, then of course there is no quarrel whatever; but that he means something else is fairly clear from his statement that there can be no management of human nature unless it is "absolute". Certainly the government is not the "absolute boss and manager of human nature"; but because that nature is not quite as perfect as the eighteenth century Rationalists pretended, government ought to be a teacher-servant and a trainer-servant of human nature. "Man has a natural aptitude for virtue, but the perfection of virtue must be acquired by some kind of training. . . .



Now this . . . training is . . . the discipline of laws". (St. Thomas Aquinas, *Ibid*, Q.95, art. 1)

Dean Manion seems not to have noticed that Karl Marx had a very astute appreciation of the seventeenth and eighteenth century revolutionary ideas; his criticism of them was simply that they hadn't as yet succeeded in identifying the common good of the universe with the individual person.

(REV.) CHARLES N. R. MCCOY

Carmelite Fathers and Tertiaries. Take This Scapular. 270 pages. The Carmelite Third Order Press, Chicago, 1949. \$2.50.

To the thousands who appreciate and revere the Scapular of Our Lady, this beautiful volume will be most welcome. The seven centuries that have gone by since Our Lady gave her Scapular and promise to St. Simon Stock are fittingly commemorated in this anniversary volume. The book contains the conferences given at the Carmelite Third Order's Second National Conference in Chicago and in Englewood, N. J., in 1949.

The variety of authors, both religious and lay, who are represented in the book, have done their best to prepare timely and interesting reading—and they have succeeded! In 34 sections nearly all questions related to the Scapular are deftly handled. Freshness and vigor characterize all of them. Practical matters are dealt with, as in "The Utility of the Scapular in Daily Life"; timely questions: "The Fatima Message and the Tertiary"; inspiring examples: "Saints Who Spoke of the Scapular".

A very adequate bibliography is given at the end of the volume, and a useful history of the Third Order of the Brown Scapular of Carmel.

Houck, Rev. Frederick A. Letters to Fellow-Christians. Society of Saint Paul, Canfield, Ohio, 1950. 199 pages. \$2.

At the time of the last religious census in the United States, out of the 150 million people in the country, 75 million Americans were reported as having no religion affiliation. Yet—believe it or not!—256 *different* Christian denominations are listed. What a task confronts those 75 million Americans, (and, we may add, most of the members of those 256 denominations) when and/or if they begin to single out the one true Church established by Jesus Christ, the Son of God!

It is this task which Fr. Houck makes easier for all "Fellow-Christians" by his 16 chapters, which are written in the form of letters. The form of letters is well-chosen, as it makes possible greater directness and a certain agreeable informality. Although the letters are directed to non-Catholic Christians, they make refreshing reading for Catholics too: refreshing in two ways; they refresh the mind with half-forgotten or only partially understood knowledge, they refresh the hearts of Catholics by their warmth and stouthearted joyousness.

Fr. Houck is so well qualified by his long experience in conducting Inquiry Classes and by his previous books, some of which have run into 4th, 5th and 6th editions, and ninth thousand in a printing, that expectation is raised high by the appearance of each new volume. "Letters to Fellow-Christians" fulfills richly these expectations.

Filas, S.J., Francis L. The Family for Families. Published by J. S. Paluch Co., Inc. Post Office Box 3386, Chicago 54, Ill. 136 pages, with 6 more pages of discussion club outline. Price 50c.

"The Family for Families" is a 50c edition of the same title published in 1947 in a two dollar edition, complete in all its inspiring beauty and practical advice. The author has written an interesting historical picture of the "everyday" life of the Holy Family (including data on food, clothing, occupations in the time and place of Christ's earthly life), and then related it to modern circumstances of family life. There are thousands of mothers and fathers who are earnestly doing their important work of raising a family, for whom the reading of this pleasant book will be a revelation, helping them to see more clearly the possibilities and means of holiness and happiness in their married life.

JOHN JOLIN, S.J., PH.D., S.T.L.

## Notes

AS part of its long range project to build a permanent library of early American maps, the Dartmouth College map library recently acquired fifty early state survey maps. They date from 1796 to 1850, and in many cases represent the first official state survey maps made.

During the past ten years the truth has been hard to come by in this country. Thoroughness and objectivity has nearly disappeared in the press. On the one side there have been the Roosevelt cultists, armed, with mud buckets, lying in wait not only for any attackers of the Roosevelt myth but also for any stray reporter striving for objectivity.

On the other side there have been the pathologic Roosevelt haters, the hard-breathing minute men, equally incapable of objectivity. And behind both these groups there have been the usual pecker-woods in the government—the eternal censors. . . . But not all the censors are in the government. Every little pressure group has hirelings who are reading copy, ready to be-devil any journal which dares to deviate.

There are few editors now who don't have to trim before these pressure group censors. And the larger a magazine or newspaper gets, the bigger the business, the greater the risk, the more the compromise. When you have three million subscribers, you can't risk offending 10 per cent of them.

NEW AMERICAN MERCURY



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## OFFICIAL

THE call to this year's national Convention, the Ninety-sixth in the history of the CCVA, to be held in Pittsburgh, Pennsylvania, has recently been forwarded to all affiliated organizations. It states:

Most Reverend, Right Reverend, Very Reverend and Reverend Fathers, Officers and Members of the Catholic Central Verein of America, Friends:

The history of our almost century-old organization is the story of fidelity to Christian principles, and this is so in recent decades as well as in the early days of our beginning. It is well to reflect upon these happy events of our past, in order that our aims and objectives, the reason for the existence of our societies, may not be obscured.

The Dubuque Convention of 1907 first determined to engage in the glorious work of Catholic Social Action and the Cleveland Convention of the following year formulated the plans for this undertaking.

In 1909, at Indianapolis, these plans were summarized by an eminent speaker at that convention in the following words: "... our work is intended to be an obedient response to the call of the motto of our gloriously reigning Pontiff, (Pope Pius X). . . . as three essential factors of our work we consider:

1. A clearly defined program of Christian social reform;
2. A compact and effective organization; and

3. Competent and reliable Catholic leaders, . . ."  
(Nicolaus Gonner, 54th Annual Convention, Sept. 19, 1909). And the motto of that saintly Pope was "To restore all things in Christ".

Over twenty years ago, one of our conventions adopted a resolution asking the ecclesiastical authorities in Rome to institute the cause of Pope Pius X. This year, this earnest prayer is being granted, and the Pope of the Holy Eucharist will be honored as Blessed at the beatification ceremonies during the first week of June.

This should be a cause of great joy and thanksgiving among our members, and each society, great and small, each district league, each state branch should arrange an appropriate religious service upon this auspicious occasion.

In addition to these local observances of the beatification of this noble Pontiff, the national Convention to be held at Pittsburgh, Pennsylvania, August 25th to August 29th, 1951, will also make an especial religious commemoration of this event.

Our good members of the affiliated societies in Pittsburgh, Pa., including the Allegheny District League and the Catholic Knights of St. George, have worked long and arduously to lay plans for a spiritually fruitful convention.

Every affiliated organization should send at least one delegate to participate in these important delibera-



tions, which necessarily will embrace every sphere of human endeavor. Here will meet priest and laymen, employer and worker, farmer and consumer, men of the professions and sciences, all to lend their aid "to restore all things in Christ."

Will not your society send at least one delegate?

Praised be Jesus, Mary and Joseph.

ALBERT J. SATTLER  
President

ALBERT A. DOBIE  
General Secretary

Issued at New Haven, Connecticut, May 1st, 1951.

## *Pittsburgh, 1933-1951*

THE history of the Central Verein reveals that this year's convention will be the fifth held in Pittsburgh. Previously our organization had convened in the Steel City in 1933, 1914, 1867 and 1857. From these dates it is readily apparent that Pittsburgh was active in Verein affairs from the organization's very inception. In fact, two of the seventeen charter societies, represented at the first convention in Baltimore in 1855, were from Pittsburgh.

Many delegates to this year's national meeting retain vivid memories of the 1933 convention. It was at this time the great depression was at its worst. The New Deal of Franklin D. Roosevelt was taking shape in the form of various measures of social legislation, purportedly calculated to rectify the evils which had brought on the economic paralysis of the time. The C.V. Convention of 1933, while taking cognizance of some of the desirable objectives of the National Industrial Recovery Act (the New Deal), was quick to issue the following warning in one of its resolutions: "We cannot, however, agree with those who have created the impression that the National Recovery Act and the steps taken under it fully conform to the encyclical of Pope Pius XI on the Reconstruction of the Social Order. This encyclical does not contemplate the extent of intervention on the part of the State that is now in evidence."

How timely was this warning has been amply borne out by the experience of the past eighteen years. Yet, the C.V. took this stand when it was quite the accepted thing in all circles to laud the N.R.A. as the realization of the program outlined in *Quadragesimo Anno*.

Memories of the 1933 Convention also include the fond recollection of the inspiration given the delegates by the address of Bishop Hugh Boyle, always a staunch friend of our organization, who departed this life only within the past year. Bishop Boyle's successor in the See of Pittsburgh, the Most Reverend John Deardon, D.D., has assured the local affiliates of his full support of this year's convention. This assurance of the Most Reverend Ordinary, combined with the zealous efforts of the local Arrangements Committee under the chairmanship of Mr. John Eibeck, gives indication that the traditional success of our Pittsburgh meetings will be maintained this year.

## *Relief for Refugees*

DURING the first quarter of 1951, Most Reverend Archbishop Aloysius J. Muench again has been able to supply priests in the Eastern Zone of Germany, where help is particularly needed, with Mass intentions. However, almost equally needy are the priests in the extended Diaspora areas of other parts of Germany, because numerous Catholic refugees have been crowded into communities where formerly there were but few or no Catholics at all. These exiles cannot, of course, sustain the priests who serve them. Hence, Archbishop Muench includes them in his charities. More recently, he has purchased goods for cassocks and suits to aid the priests who find it impossible to provide clothing for themselves.

Reliable information coming out of Western Germany declares aid to unemployed refugees and to families depending upon the dole to be as necessary as ever. Prices of food and other necessities of life have increased considerably, but not so wages. Even at best, the average income of employed persons is fifty dollars per month.

Not alone individuals and families are suffering from lack of income at the present time, but equally so charitable institutions, such as homes for the aged, orphanages, hospitals and other establishments of an eleemosynary nature.

Let us illustrate existing conditions by relating the story of a Catholic family whose head, the father, is a physician who was forced to leave the Eastern zone with his family. The wife is the daughter of a noted member of the Center Party at a time when this organization struggled with Bismarck. He was also the Burgomaster of an important city on the Rhine. Now his daughter and her children have been starving at times, because the husband, being a refugee, was not permitted to practice medicine in the Western zone. With other words, a surgeon and gynecologist was unemployed and dependent upon the dole which has not sufficed to pay rent, and to feed and clothe a family. A relative, the widow of a famous Catholic historian, has called our attention to the case and we supplied the family with a CARE package.

Although undertaken largely as a measure of political policy by an absolutistic monarch, the expulsion of the Huguenots from France has served anti-clericals of the 18th and 19th centuries as proof of religious intolerance. In comparison to the multitude of refugees now found in Europe, Asia and Africa, the number of people made homeless by the revocation of the Edict of Nantes in 1683 was negligible.

In Austria, small and poverty-stricken as it is, there are at the present time 410,033 foreign refugees and expatriates. Of these 64,232 are aliens who speak a foreign tongue; out of this number of people 14,337



are currently housed in refugee camps. The German-speaking expatriates include 30,134 persons from Germany proper and 262,806 ethnic Germans from various areas of Central Europe. The latter comprise by far the largest group of refugees in Austria. The number of South Tyroleans now in the country amounts to 47,995. The Jewish refugees, of which there are 4,886, represent the smallest group. The majority of refugees, 102,984 German-speaking and 9,638 foreign-speaking aliens, live in Upper Austria.

Under the Potsdam Agreement, only refugees from Poland, Czechoslovakia and Hungary can be repatriated to Germany, while no provision is made for the resettlement of persons who have fled from Yugoslavia, Rumania and other countries. The group of German-speaking aliens in Austria excluded from the repatriation provisions of the Potsdam Agreement totals 170,000 people.

And to think, it was in Vienna, Austria's famous Capital, a proud scientist announced eighty years ago: "Once God has been eliminated, humanity will be victorious!"

### *Current Reprints*

SINCE the publication of our new 4-page list of "Central Bureau Publications" during the past winter, there has been a steady influx of requests for pamphlets and free leaflets. This has demonstrated the need of reprinting a number of our publications, while still others on our present list are temporarily out of print.

Our most recently-published Free leaflet, "You—And You Parish" has been fairly well received; 24,000 copies have been sent out in answer to requests since the first of the year. But up to the present time, only 61 of the 872 Societies affiliated with the Central Verein, to whom the leaflet was offered, have requested copies for distribution. Nevertheless, over 40,000 copies of this leaflet have been circulated since its publication early in August of last year.

Recently we reprinted a pamphlet, "Directives for Catholic Action", as expounded by Pope Pius XI, and compiled by Rev. James Loeffler, S.J., which has been in demand. Four free leaflets have also been reprinted: "Communism and Catholicism (4 pages); "Catholics and Civic Responsibilities (8 pages); "The Duty of the Educated Catholic" (8 pages); "Mary or Jezebel, Which? Current Fashions and Christian Morals" (8 pages). All of these leaflets are concerned with timely topics, which should be the concern of every Catholic anxious to do his share to extend the kingdom of Christ, to sustain Catholic moral principles in private and public life, and to combat the forces of socialism, blatant materialism and revolution which are at present active in our country and the world.

We recommend that State and District officers and Convention Committees of the Verein and the Women's Union should write to the Bureau and request copies of our list of "Central Bureau Publications" and the prints referred to, for distribution at Conventions and District meetings during the summer and fall.

### *Convention Calendar*

CATHOLIC Central Verein of America and National Catholic Women's Union: National Convention, Pittsburgh, Pennsylvania, August 25-29.

Catholic State League and NCWU of Texas: Rockne, July 24-26.

CV and NCWU of New York: Troy, September 1-3.

CV, NCWU and Catholic Aid Association of Minnesota: St. Paul, September 23-25.

### *Eightieth Milestone*

LATE in April the St. Boniface Men's Society, of St. Boniface Church, New Haven, Connecticut, celebrated the eighteen anniversary of its foundation, as a sick and death benefit Society. Members of the Society and friends, 110 persons in all, participated in the banquet and social gathering in St. Boniface School hall to commemorate the occasion. Among the honored guests were five members who are eighty years of age, or older: Alois Schlosser, William Erff, Sebastian Hoefler, Adam Ridinger and Joseph Henry. Other participants were Rev. William Wirkus, present Pastor of St. Boniface Church and spiritual director of the Society; William H. Siefen, honorary President of the CCVA; Karl Derbacher, President, and Anton Doerrer, Secretary of the honored Society; Albert Dobie, General Secretary of the CCVA.

A good deal of interesting information about the early history and the work of the Society throughout the years is contained in the account of the Anniversary, which appeared in the New Haven "Evening Register" of April 27, 1951. Several men of the parish met with the pastor, the late Rev. H. Windelschmidt in a hall in Gregson Alley, on March 5, 1871, with the intention of starting a sick benefit society. It was voted to form a Society; with the exception of one in Boston, it was the only one of its kind in the New England States at the time. Despite difficult years from 1872 and 1878, the Society aided its members and was also able to give financial assistance to the Parish. It was incorporated under State law in 1877.

The honored Society's history is closely associated with the growth and changes in the Parish throughout the decades. It was instrumental in the formation of other organizations: The St. Caecilia Singing Society, the St. Joseph's Young Men's Society, the first Parish Federal Credit Union in the country, and the oldest Boy Scout troop in New Haven. During the eighty years of its existence, the Society has paid out \$68,737.75 in sick benefits and \$23,140 in death benefits to members. Its assets at the present time amount to \$21,521.57.

The present officers of the eighty-year-old Society are Rev. William J. Wirkus, Spiritual Director; Karl F. Derbacher, President; Robert Cuny, Vice-President; Anton Doerer, Recording Secretary; F. X. Doerrer, Jr., Financial Secretary; Frank Cuny, Sr., Treasurer; William Wieler, Albert Ridinger and Julius Kohler, Trustees.



## *They Were Liberal Men*

**L**IBERALITY is a virtue to be fostered. It is an antidote against greed and selfishness; it promotes charity and solidarity, so essential to the welfare of the family, society, and the state.

There has lately come into possession of the Bureau, as intended for the Library of German Americana and the C.V. Archives, the financial report of the Committee charged with the arrangements for the tenth annual meeting of the D.R.K. Staats-Verband of New York, conducted in the metropolis on May 28, 29, and 30, 1905. Knowing what difficulties similar committees meet with today, to raise the funds necessary to defray the expenses of an occasion of this kind, one is astonished to discover from the well-kept accounts of the New York Convention of forty-six years ago, that the Committee collected no less than \$4,513.30.

Considering the buying power of the dollar at the beginning of the century, and on the other hand, the low wages and salaries most men received at that time, the sum appears astonishing. All the more so, because, according to the final statement, individuals contributed \$3,123.50, while affiliated societies subscribed but \$780.00. Some of the contributors gave no less than \$250.00 each.

Thus the old cash book and ledger renders testimony to the spirit that animated both the founders and the promoters of the C.V. We have at times wondered, where the officers and delegates to the C.V. Conventions, that voted to establish the Central Bureau, the C.V. Libraries, etc., had found the courage to engage in these efforts. Proof such as that furnished by the cash account of the New York State Convention, of 1905, sufficiently indicates those men to have relied on the vigorous interest of the rank and file in Catholic Social Action and their proven liberality to sustain the efforts they had decided to engage in.

## *C.K. of St. George*

**T**HE Seventieth anniversary of the founding of the Catholic Knights of St. George was commemorated by a three-day observance in April. Individual celebrations were observed by the Order's 345 branches in Pennsylvania and other States. The Knights of St. George is an affiliate of the Catholic Central Verein, and one of the most flourishing units of the Fraternal Insurance Societies' Section of the CCVA.

The main event of the occasion was held in Pittsburgh on Sunday, April 22. The members attended a jubilee Mass in St. Paul's Cathedral at which a large number of men, residents of greater Pittsburgh and vicinity, received Holy Communion in a body. Rt. Rev. Msgr. Pauley, Rector of the Cathedral, preached an eloquent sermon, reviewing the long history of the Order since its organization and incorporation in 1881, and the beneficial results of its fraternal insurance program and its efforts to inculcate the principles of charity, justice, patriotism and general Christian character in members.

On April 23 a Mass of Thanksgiving was celebrated in the Chapel of the Order's Home for the Aged, lo-

cated in Wellsburgh, West Virginia. The celebrant of the Mass was Most Rev. John J. Swint, Bishop of Wheeling. A dinner was served at noon, attended by visiting dignitaries, priests, supreme officers and honored guests. His Excellency, Bishop Swint and other visitors, delivered short addresses, all paying tribute to the Order and its efforts in behalf of the Church, and the love of God and fellow men as demonstrated in its program.

The anniversary events were climaxed with a jubilee Banquet in the new auditorium of the Supreme Office in Brighton, Pittsburgh, on April 24. The principal speakers of the occasion were Rev. Edmund Cuneo, O.S.B., Dean of St. Vincent's College, Latrobe, and Leonard M. Boehm, Supreme Solicitor of the Knights. Supreme President, John Eibeck, served as toastmaster of the occasion, which was followed by entertainment and dancing.

The Knights of St. George have approximately 19,000 members, including a rapidly growing juvenile department. Its members are quite active in the Pennsylvania Branch of the CCVA.

## *Our Mutuals*

**F**IFTY, sixty or seventy years ago the idea of mutual help resulted in the formation of a large number of life insurance societies, based on the assumption that many people were unable to meet the financial demands of the "big life insurance companies." Many of these fraternal societies enjoyed a rapid growth, but all too many passed away quickly, and in some cases disastrously. It is, therefore, worthy of note that almost without exception the mutual aid societies founded by our people should have survived and continue to flourish, although conditions have radically changed since they first offered insurance at a low price to men of meager means.

Thus the Catholic Aid Association of Minnesota, according to the financial statement for 1950, increased the amount of insurance in force, during the twelve-months period, by \$1,608,683.00. Total admitted assets amounted to \$5,895,089.97 at the close of the year.

Equally revealing are the reports of other organizations affiliated with the CV. We shall refer to them in future issues of S.J.R.

In the first three months of the present year, the organization gained over seven-hundred new members. No less than 343 applications were submitted by the officers of local units, while full-time and part-time organizations brought in 365. The amount of insurance applied for amounted to \$643,750.00

An Oregonian, who assisted in preparing for the Salem Convention in 1929, has written us:

"I formerly subscribed for and read your fine *Social Justice*, but my family kept increasing and money was scarce, so I have not had the pleasure of reading the *Review* for some time. I hope that perhaps in the near future, I may again be able to subscribe."



## Life Member Eighty Years Old

A RECENT issue of the "Michigan Catholic" refers to the life and work of the zealous priest, Rt. Rev. Msgr. Henry J. Kaufmann, of Detroit. He recently celebrated his eightieth birthday, but although officially retired, still carries on with a full-time schedule of priestly duties and charitable works. Msgr. Kaufmann is the sole Life Member of the Central Verein in the State of Michigan, and has visited the Bureau a number of times in past years.

The account refers especially to his charitable work. It states: "As he has done for many years, Msgr. Kaufmann continues to gather food and clothing, and packs them himself for shipment to war victims in Germany. The recording angel must be kept busy jotting down the number of these packets. Years ago the Monsignor had made up and shipped hundreds of parcels, totaling many tons in weight. At the end of the first World War he gathered a carload of clothing for needy persons in Germany."

Msgr. Kaufmann served for twenty-two years as chaplain of Receiving Hospital in Detroit. While engaged in parish work, he learned French, Italian and Polish, the better to serve parishioners of those nationalities. He took a special interest in Catholic deaf mutes, learned the sign language and served as their spiritual director for twenty-seven years.

For the past two years, Msgr. Kaufmann has served as Chaplain at Detroit Memorial hospital. He gives religious instructions to children in Guardian Angels' School on five days each week, and this he has done for years.

## Necrology

IT is characteristic of the world that the death of a man of such outstanding qualities of mind and character as the Abbot of St. John's, Minnesota, Alcuin Deutsch, should have passed unnoticed by the daily press. His demise was not known to us before receipt of the *Wanderer*, of St. Paul, on May 19. Hence we must postpone to pay his memory the tribute of admiration and respect due this remarkable promoter of the traditions of St. Benedict.

One feels at times that monasticism is designed by Providence to grow strong in the present era, in order that it may be able to aid in the revival of society and civilization, with the same means the Monks of the West supplied to the disorganized and dying ancient world. Toward that end Abbot Alcuin contributed more than one man's share!

Death came on April 15 to Rt. Rev. Msgr. Christopher Goelz, Pastor for over forty years of St. Philip Parish, E. St. Louis, Illinois. The deceased was a subscriber to our monthly, *Social Justice Review*, for about 25 years, and was a friend of our organizations, the CCVA and the Catholic Union of Illinois.

Msgr. Goelz was born in E. St. Louis, then a village, in 1871. His father was a teacher in the old Middle School of the city, and died when the boy was a year

old. Msgr. Goelz received his early education in the old Broadway School, E. St. Louis, and later studied at St. Joseph's College, Teutopolis. He studied for the priesthood at St. Francis Seminary, Milwaukee, and was ordained by the Bishop of Belleville, the late Most Rev. John Janssen, in 1894. After some years of service in the mission churches of Southern Illinois, Msgr. Goelz was called to E. St. Louis in 1908 to become Pastor of St. Philip's, where he remained until his death.

The deceased was elevated to the rank of Domestic Prelate in 1934, and celebrated the Golden Jubilee of his ordination to the priesthood in April 1944. For a time he was editor of the "Messenger", official newspaper of the Diocese of Belleville. One of the first units of the Western Catholic Union in E. St. Louis was founded in St. Philip Parish.

Funeral services for the deceased were conducted from his parish church on April 19. Most Rev. Albert R. Zuroweste, Bishop of Belleville, presided at the Mass of Requiem and gave the final absolution.

## Branch and District Activities

### Texas

PLANS for the Fifty-Second Annual Convention of the Catholic State League are well nigh completed. Delegates will convene on July 24-25-26 at Rockne. In keeping with the plan of former years, a Catholic Day Program has been arranged for Wednesday evening, July 25. Father Suren, Co-Director of the Central Bureau, will address the delegates on this occasion.

The Convention at Rockne will observe the Golden Jubilee of the Catholic Life Insurance Union of Texas. Parts of the program will take official cognizance of this significant milestone in the annals of Catholic organization in the State of Texas.

Thus far this year the State League has sponsored three District meetings, with four more scheduled within the next five weeks. Mr. Joseph Kraus, President of the Texas State Branch of the C.V., reports favorably on the attendance at these District meetings.

### St. Charles, Mo.

A meeting of the St. Charles District, was held in St. Peter's Parish, St. Charles, on April 29. President Edwin Debrecht presided. Delegates from five parishes in the County were present.

Fr. William Pezold, of Cottleville, led a discussion on the question of State aid for school-bus transportation of Catholic children, and he asked the organization's assistance in obtaining such aid for transportation of children to St. Joseph's Parish, in Cottleville, where he is pastor. Mr. Cyril Echele, of the Central Bureau, was appointed to contact the County School Superintendent and to ascertain what steps should be taken to obtain this aid.

The chairman, Mr. Debrecht, brought up the question of where this year's Catholic Day is to be held. With the assistance of the spiritual director, Fr. Haukap, plans are under consideration to conduct the Catholic Day in Sacred Heart Parish, Troy, Mo., sometime in the fall.



Msgr. A. T. Strauss, Pastor of St. Peter's Parish, spoke to the men briefly at the conclusion of the meeting.

### Philadelphia

On the afternoon of May 13 a group of our people met in the old Volksverein Hall to commemorate the sixtieth anniversary of the publication of the Encyclical *Rerum novarum*. The speaker was Mr. Thomas J. Finucane, acting Regional Director of Wage and Hour Division of the Federal Department of Labor. A second speaker was Miss Marie T. Gerhard, who is employed in the Naval Bureau of Surgery at Washington.

### St. Louis

A meeting of the St. Louis District League, CU of Missouri, was conducted in Holy Cross Parish on April 29. Rev. Aloisius Wempe, spiritual director, and Msgr. Hellriegel, Pastor of the host parish, addressed the men briefly. President James Zipf presided.

Mr. Fred Grumich, Jr., President of the CU of Missouri, reported on the recent drive for priests clothing in the Archdiocese conducted by the State organization for the benefit of the clergy in the eastern zone of Germany. Forty cartons of clothing, most of it in a very good and serviceable condition, were shipped to Father Kaiser in Berlin on April 11. Mr. Grumich also spoke on the drive for the Central Bureau Assistance Committee, and of the social to be held in June for this purpose. Plans were discussed for the State Convention to be held in the fall. The Committee is still searching for a city and parish which will serve as host to this year's meeting.

Rev. Dr. Joseph P. Donovan, C.M., of Kenrick Seminary in St. Louis, addressed this meeting of the District.

### Miscellany

**D**URING the course of the past winter and spring, efforts have been made by the Catholic State League of Texas to meet the State's quota of the annual Central Bureau Assistance Fund. Mr. Frank Gittinger, of San Antonio, who is Chairman of the Assistance Committee in Texas, recently addressed a letter to all affiliated societies in the State, soliciting their support. The letter states in part:

"The per capita contribution to the Sustenance Fund is only 20c this year, and I will consider it a personal favor if you will assist me in raising the quota. Texas has always done its share in support of the venerable Central Verein, and I am counting on you to do what you can this year. Please take up this matter at the next meeting of your society and let me have your check so that I may forward same to our national organization."

Quite a few members of the Catholic Union and Catholic Women's Union of Missouri, from St. Louis and environs, wrote letters to State representatives in Jefferson City during April, protesting against the attempt to change the school-bus transportation law in the State. The new Bill would have raised the per-

capita allowance for transportation of each child from \$3 to \$5 per month, but would have excluded children of private schools from participation in transportation services. Due largely to the prompt action of Catholics in Missouri, the proposed law has been defeated for the time being.

The instance points to the need of alert action by chairmen and members of local, District and State Legislative Committees of the CCVA. There is evidently a decline in this line of activity in the Verein and its Branches. At least only a few States have reported on activities of this kind at national Conventions in recent years.

All over the world the State Department has opened Information Centers in connection with the policy adopted to inform the people of other countries on the institutions and policies of the United States. As far as Germany is concerned, *Social Justice Review* may now be found in twenty-eight such establishments located in the Western zone. These Information Centers are not, however, found only in the larger cities. Towns such as Bamberg, Coburg, Fulda and Erlangen, the seat of a University, rank in this respect with Berlin, Hamburg and other metropolitan centers.

During April the Central Bureau was visited by Fr. Capistran Kwitek, O.F.M., a missionary from Japan, who has labored for twenty years in the Nagano District of that country. During these years, the Central Bureau has contributed to the mission. Fr. Kwitek is at present in the United States for medical treatment, but expects to return to his mission in Japan in October of this year. He is a zealous missionary, and has asked the friend of the missions not to forget his cause.

An African bishop who has long years of service to his credit, in thanking the Bureau for having transmitted to him a contribution, writes:

"I wish to thank you for so kindly remembering our poor missions. You are helping a good cause in a good way. During the past two years, intentions have been coming to us only at long intervals and our priests were often deprived of this means of helping our poor Catholics and the 2,000 children in our care."

## Contributions to the CV Library

### General Library

REV. FR. B. J. BLIED, Ph.D., Wisconsin. *Die Familie*, Bonn, 1946. Magd Gottes, Bonn, 1949. REV. H. Y. TENNESSEN, Minnesota. *Scripture Manuals for Catholic Schools. Acts of the Apostles* (part I-II) edited by Rev. S. F. Smith, S.J., London, 1912. Cassilly, Francis, S.J.: *Religion Doctrine and Practice for use in Catholic High Schools*, Chicago, 1926. *Busy Pastor's Guide* (Resume of Canon Law, Moral and Pastoral Theology, together with relevant Decision of Roman Congregations.) Tr. by Rev. O.



Dolphin of 4th Edition (1923) of the Directoire Pratique etc., by Canon Ch. Laurent, Red Wing, Minn., 1924. Canon P. Durieux: Busy Pastor's Book on Matrimony, Tr. by Rev. O. Dolphin, Fairbault, Minn., 1926. The Psalms (New Translation) by Ronald Knox, N. Y., 1947. Scott, Martin J., S.J.: God and Myself—An Inquiry into the True Religion, N. Y., 1917. do. do. The Hand of God, A Theology for the People, N. Y., 1923. Fitzpatrick, Edw. A., Ph.D.: The Highway to God, N. Y., 1933-36. McGovern, Rev. James J., D.D.: The Life and Life-Work of Pope Leo XIII. Weninger, F. X.: Catholicity, Protestantism and Infidelity, an Appeal to Candid Americans, Benziger, 1872. Dunne, Rev. Joseph A.: The Mass, N. Y., 1925. Ireland, John, Archbishop of St. Paul: The Church and Modern Society, vols. I-II, New York, 1903. Forrest, Rev. M. D., M.S.C.: Chats With Prospective Converts, St. Paul, 1943. Rt. Rev. Msgr. John K. Ryan, Ph.D.: The Most Rev. Francis M. Kelly, D.D.: A Memoir and a Tribute. Faber, Frederick Wm.: The Blessed Sacrament; or, The Works and Ways of God, Pittsburgh, 1866. Heagney, H. J.: Victory, N. Y., 1941. Spellman, Francis J.: The Road to Victory, N. Y., 1942. Brownson, O. A.: The Convert; or Leaves from My Experience, New York, 1857. Coogan, Gertrude M.: Money Creators, Who Creates Money? Who Should Create It?, Chicago, 1935. Baierl, Rev. Jos. J.: The Holy Sacrifice of the Mass, N. Y., 1923. Perry, Rev. J.: Full Instruction in Explanation of the Catechism, St. Louis, 1875. History of Heresies, and Their Refutation; or Triumph of the Church. Tr. from Italian of St. Alphonsus M. Liguori by Rt. Rev. Dr. Mullock, Dublin, 1857. HON. FRANK M. KARS-TEN, Washington, D. C. The Columbia River, Final Letters of Transmittal and Comments of the Affected States and of Federal Agencies, Volume I. U. S. Dept. of Interior, Washington, 1950. Do. do. Supplemental Reports on the Bitterroot Valley, Cambridge Bench, Canby, Council, Crooked River, Dalles (West Unit), Hells Canyon, Mountain Home (Payette Unit), Upper Star Valley and Vale (Bully Creek Extension) Projects Vol. II, Washington, 1950. Farrar, Straus & Young, Inc., New York. Bernstein, Philip S.: What the Jews Believe, New York, 1950.

#### Library of German Americana

MR. THEOBALD DENGLE, New York. Manuscript. Account of the Convention Committee for the 10th Annual Meeting of the D.R.K. Staatsverband of New York, conducted May 28-30, 1905. Ph. S. Schindler, Financial Secretary. REV. FR. B. J. BLIED, Ph.D., Wisconsin. Orate! Manual of Prayers and Devotions, Chicago, 1925. REV. H. Y. TENNESSEN, Minnesota. Saintrain von, P. H., Redemptorist: Die Herrlichkeiten U. L. Frau von der Immerwährenden Hilfe, Tr. by P. Anton, O.S.B. C. J. KUNZ, Florida. Diamond Jubilee of Sacred Heart Church, Indianapolis, Indiana, 1875-1950. Jubilate Deo! Commemorating Seventy-five years of Service to Christ, the Eucharistic King 1875-1950, Congregation of Poor Sisters of St. Francis Seraph of the Perpetual Adoration.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

#### Donations to Central Bureau

Previously reported: \$5,318.48; Rev. John McKenna, N. Y., \$5; Mrs. Gertrude Wandell, Ill., \$1; St. Anthony Hospital, Carroll, Ia., \$5; Miss Amelia Selinger, Mo., \$3; Miss Amalia Grob, Tex., \$10; Benedictine Fathers,

St. Marys, Pa., \$15; Miss Catherine Klarmann, N. Y., \$1; Sundry minor items, 50c; Total to and including May 16, 1951, \$5,358.98.

#### Chaplains' Aid Fund

Previously reported: \$1,092.41; St. Francis de Sales Benevolent Soc., St. Louis, \$2.60; CWU of New York, Inc., N. Y. \$25; St. Louis & St. Louis County District League, Mo., \$12.57; Total to and including May 16, 1951, \$1,132.58.

#### Christmas Collection

Previously reported: \$3,727.25; Rev. Joseph Scherbring, Oregon, \$5; St. John Men's Soc., Balta, N. D., \$25; Total to and including May 16, 1951, \$3,727.25.

#### St. Elizabeth Settlement

Previously reported: \$23,341.32; Greater St. Louis Community Chest, \$1,370; Mrs. A. Liebscher, Tex., \$5; From children attending, \$1,014.78; Total to and including May 16, 1951, \$25,731.10.

#### European Relief

Previously reported, \$3,651.22; St. Francis Convent, Springfield, Ill., \$5; St. Gertrude's Convent, Cottonwood, Idaho, \$8; Rev. Joseph Wuest, C.S.Sp., Mich., \$5; W. H. Hansen, Ill., \$5; Rev. A. A. Wempe, Mo., \$22; Miss Amelia Selinger, Mo., \$7; Benedictine Fathers, St. Marys, Pa., \$285; Total to and including May 16, 1951, \$3,988.22.

#### Catholic Missions

Previously reported: \$9,805.71; August Petry, Calif., \$50; N. N. Mission Fund, \$37.50; St. Gertrude's Convent, Cottonwood, Idaho, \$15; Margaret Miller, Minn., \$5; Mrs. C. B. Tupper, N. Y., \$10; Jos. G. Metzger, Mo., \$2; William Sullivan, Ill., \$20; New York Local CCV, N. Y., \$1; CWU of New York, Inc., N. Y., \$15; St. Francis Convent, Springfield, Ill., \$100; Monastery of Our Lady of Charity, Buffalo, N. Y., \$3; St. Joseph's Hospice, Louisville, O., \$2; Our Lady of Sorrows Med. Mission, St. Louis, \$5; W. H. Hansen, Ill., \$5; Lt. Col. M. H. Merkle, Washington, D. C., \$10; Junior CWU of Brooklyn, N. Y., \$2; Mrs. Mina Friedl, N. Y., \$5; Mrs. Math. Lies, Kansas, \$20; Miss M. Buggle, Mo., \$20; Mrs. Ottilia Obert, Ind., \$30; George Martinka, Canada, \$10; Mrs. F. A. Burket, Tex., \$15; Total to and including May 16, 1951, \$10,188.21.

#### Gifts in Kind

were received from the following men and organizations of men up to and including May 15, 1951.

ARTICLES FOR CHURCH AND SANCTUARY: Joseph Nickel, N.J., (veiling and lace for surplices, 1 black vestment); Rev. F. J. Ostendorf, Ill., (vestments, monsternace, etc.).

WEARING APPAREL: Very Rev. Leo P. Henkel, Ill., (clothing, baby shoes).

BOOKS: Rt. Rev. Msgr. J. S. Mies, Mich., (books); Carl A. Kunz, Fla., (parish histories); State Branch CV of New York, (51 books).

MAGAZINES & NEWSPAPERS: Rt. Rev. Msgr. J. S. Mies, Mich., (German magazines, newspapers); G. H. Kenkel, Ark., (magazines); John B. Wermuth, N.Y., (magazines); Joseph Goedeker, Mo., (magazines); Catholic Knights of St. George, Pittsburgh, Pa., (magazines); Henry Jacobsmeier, Mo., (magazines); G. N. Massung, Pa., (magazines); State Branch CV of New York, (magazines).

MISCELLANEOUS: G. H. Kenkel, Ark., (religious articles); S. Stuve, Mo., (miscellaneous articles); G. N. Massung, Pa., (leaflets, medals).